ΤΩ ΚΑΘΟΛΙΚΩ

STILLINGFLEETON.

OR,

An account given to a Catholick Friend, of Dr. *Stillingfleets* late book againſt the *Roman Church.*

Together with a ſhort *Poſtil* upon his *Text,*

In three Letters,

By *I. V. C.* [canes]

All things are not, which ſeem to be:
Nor do all things ſeem to be, which are.

Bruges, Printed by *Luke Kerchove,*
1672.

TΩ

KATHOLIKΩ

THE

PREFACE.

SIR,

Many learned Treatiſes have been compoſed and ſet forth, by the Reverend J.V.C. *the worthy Author of* FIAT LUX, *for perſwading a right Underſtanding and Moderation in matters of Religion; and for the convincing this our diſtracted Nation, of the Innocency of our Catholick Religion and Practices, in order to Church and State; which have been received with much benefit and applauſe. But that good eſteem wherwith You and Others entertained the Firſt Part of his* TO KATHOLIKO, *did eſpecially engage Him, to endeavour the publiſhing the remaining*

maining Pieces therof then fitted for your view, in obedience to your command, as well as to undeceive Dr. Still's seduced Readers both concerning his Errours, and our Unblamableneſs; as also to diſcover the grand Impoſture, contrived by his Malice or Folly, for the ſubverſion of his Catholick Neighbours.

The whole Work had long ſince been made publick, had it not (as the cauſe it juſtifies) ſuffred much Perſecution, almoſt to its utter ſuppreſſion. The malignity of our Adverſaries, conſcious of the weakneſs of the Doctor's charge againſt Us; and fearing, leaſt the perverſneſs of their hearts, in impoſing and divulging ſo evident calumnies, ſhould become Viſible; has conſtrained this your harmleſs Poſtill to a longer Voyage, then the timely Vindication of our Churches impeached Honour, would have otherwiſe reaſonably allowed; Having now eſcaped many ſtorms it walks alone, and ventures to look forth upon you; yet had its worthy Author been longer ſpared with Us, you would have ſeen it in a fuller and more faſhionable dreſs; though even thus, it is not beneath your Expectations, offring unto your Conſideration, ſuch ſober Reflections, as well become the dignity of the Holy and Apoſtolical Religion of Catholicks, and do clearly Vindicate that our Way from the fouleſt aſperſions, carnal wiſdom could utter, againſt plain Truth and Honeſty.

Were

Were that freedom, which the Doctor's provocations imply, allowed Us, for a legal defence of our holy Church, which the Law of Nations, and our Venerable Courts of Justice afford the most wretched assayled Innocents, in Case of fraud and Calumny, against the Prevaricators of common peace; It would be easy to manifest, that as our Catholick Doctrin and Devotions need no other Champion, then that Churches perfection and Majesty: So her many Doctors, neither want skill or will, to put by those weak thrusts, the Doctor makes at her reputation hitherto preserved without blemish by God's assured providence, over her watchful Pastours.

The Doctor in this his Account of the Idolatry, Impiety, Fanaticism, Divisions, (and what not of Iniquity?) of the Roman Church, hath summ'd up high Criminations against Us; and then, having laid the Foundations of his own Belief, concludes, the Church of Rome, neither to be the Catholick Church, nor any sound part, or member thereof; but whether he designed this his so peremptory a Charge, as an Obelisk, with GRATITUDO POSUIT, *to his thereby deluded Benefactours; or to be a new Diocletian Columne, with* NOMINE CHRISTIANO DELETO, *for this Age too; he knows best, who framed it; sure it is his fundamentals are such, that they subvert all Christian Monarchy and Obedience, without which, not only Christi-*

anity, but neither any Church, consisting of more then one member, can long preserve its self from mouldring into Divisions and Desolation.

The truth is, if ever any Opposer of our Catholick Faith, has betray'd his own Cause, this Doctor is notably guilty of it: for his Imputations upon Us are so evidently slanderous, and the Principles of his own Religion so leakie that they have rendred the whole Reformation suspected of a Notorious Cheat, in its growth and progress, to all unprejudiced Judgments; who by the sober ways of our Religious Worship, our many great encouragements to piety, our zeal in obse ving Evangelical Counsels, and our wonderful Unity in the groundsills of our Christianity, are clearly convinced of the holiness of our Catholick Truths, and Maxims of Morality; and (notwithstanding, our Adversaries loud declaimings against Us, even from the Infancy of Christian Religion, to this Age when the Reformation was Ushered in by unclean licentiousness, much different from the subtil Errours of Primitive Dissenters,) that neither Wit nor Malice of Man can overthrow the Faith and Moral Precepts of the Roman Church, conveyed unto Us in her sacred Canons; whereas her Impugners still, like Jonas Gourd, *wither in their blossom; for the counsels of Men shall fail, according to the good Gamaliels Rule, but God and Truth have their Date everlasting.*

Had

Had the Doctor as carefully perused the large Records of our Church Histories, which treasure up, and continue to Us, the Body of our Christian Belief and Rules of manners, unchanged through all its Ages, by the Vigilancy of her Apostolical Governors, by whom Primitive Truths have been unanimously conserved, and conveyed unto Us in their Original Purity; as he has been in Rakeing over the foul ashes of ambitious Schismaticks, Scepticks, and Libertines, (the Cockle, that still grows up with Christ's best corn); and in frameing his Creed by the Square of his Truth discerning Reason, that which Holy Scripture forbids to our utter peril; he had discovered, our Catholick Doctrin to be the very Image of her Divine Architype, who IS, *and changes not; and who has accordingly laid the Foundation of, and built up, this our Impregnable City of the Pilgrim Saints; still guarding It with his own sacred Spirit, and assisting her Visible Pastours, in the Government of that his Catholick Body, that as he hath promised, Hell may not prevail against it; Nor may the Doctor's severe Account hope other success herein, than the more powerful Swords of Pagan Cesars, the Edicts of Senats, and the wrath of Flamins of the Old Heathen Rome; upon whose Ruins, our glorious Lord hath by S.* Peter, *built up this his everlasting Church, in Communion wherewith only, we can pretend to the Title of Christianity, or to the promises*

which Jesus Christ has thereunto annexed; if either Christ's promise, or guift to, or prayers for S. Peter, may be allowed, to have either power with God, or any credit with Mankind.

Hence Sir, the Doctor's Book, as it has bred admiration at his confidence, and contempt of his Malice, amongst all Catholicks, who are better acquainted with their own Faith and practices, then to be instructed in them, or misled from them, by any prevaricatours sounding brass or tinkling Cymbal: so hath it raised up an amazement, in some of the more learned Clergy, of Protestants, at that his boldness; and caused them to suspect too, their own cause; which, after so oft plaistring over their breach from Us, with manifold Untruths at length needs buttressing up with so palpably incredible calumnies, therein inserted. His Account indeed seemes chiefly designed for Vulgar Capacities and therfore he mainly endeavours to captivate their attention and belief, with much sophistry, and many smooth stories, of some Doctors amongst Catholicks, whose different Opinions about the Moods of Christian Doctrin (which they believe simply, as it is delivered them plainly, though they Vary in their Explications of Divine Mysteries) he makes pass for disagreeing in Articles of Faith; of others some, who schismatically affected speak the stile of their predominant passions, not according to the Religion they received from their

Catholick

Catholick Teachers, and are therefore censured by the great Overseers of Christianity; whom nevertheless the Doctor makes to speak the pure sense of the Roman Churches Faith and Piety; And of some too, whose Judgments guided by the compass of their ambitious and unclean affections, driving at great Names and Places, cause division in the outward Hierarchy and Government of the Church, for which neither the Canons of our Faith and Manners gives them any authority; nor may it be hoped, that either the care or power of our chief Pastors, may wholly avoid such Wolves, since according to Christ's prophesy, scandals will still arise, though our Catholick Bishops still oppose themselves against them; and yet the Doctor will have these either to be our Church Governors, or their actions to be destructive of our Catholick Unity. But all these slights of his are to so little purpose, that many sober Protestants has been startled at these his Cantings, and Imputations upon so ancient and grave a Body of Christians, whom their former Teachers ever allowed to be members of Christ's Mystical Body and capable of salvation, in their own way of Christian observance Whence as the Cruelty of the old Roman Emperours and Presidents, against the Primitive Christians moved many Unbelievers of those times, to embrace the Roman Faith; so has the severe Accusations of the Doctor against Catholicks, moved many of

their Adversaries, to a more steddy enquiry into our Catholick Truths, to confer more reverently with the Dispensers of the Doctrin of that defamed Religion; and oft to conclude, somewhat more than ordinary of truth and honesty to be found in that Way, which being long since banished this Nation, by very severe Laws, is still so eagerly arraigned, so clamorously cryed down, in Press and Pulpit; and at any Rate exposed to the severity of those, whose Interest, passion or dulness, has ever since engaged them in its suppression.

The Doctors whole Account amounts to a pulling down, and a setting up: first he pulls down the Church of Rome, *then He sets up his Own; he makes Use of four formidable Engins to overturn that our Catholick Church, which your* TO KATHOLICO *amply examines; But surely, if the Church of* Rome *falls, all Churches, which either received their belief from her or now communicate in faith with her, must fall too; and thus the Catholick Church, and the Communion of Saints, an entire Article of the Apostles Creed, is on a sudden cancelled. Indeed it is so proper to all Church Reformers, to pull down Churches, and such like Monuments of our forefathers Christian piety, suckt in with that faith they originally received from their* Roman *Apostles, that our Nation has cause enough to bewail the power of the Sword of Gospellers, in whose*

sense

ſenſe we may confeſs, The Roman Church, in ſome meaſure, to be no ſound Church; even no Church at all, were their Swords as keen as their Pens and Tongues, and as cloſe-laid, as Nero once wiſhed His to an Imaginary Neck; for we are ever bound to believe, each one ſpeaks and writes his own thoughts and hearty wiſhes.

The Doctor having endeavour'd to level our Roman Church, and not finding One principled according to his own Acephalick paſſion, wherewith to cloſe, lays the foundation of his Own, properly His, Stillingfleet Church; Not Roman, nor Proteſtant nor indeed any Church at all; for where he leaves neither any conſtant Rule, whereby to ſquare our faith or obſervance, in neceſſaries not clearly revealed in holy Writt; nor any power to oblige to a conformity in Belief and Practices; nor any One Viſible Head, for our Direction and Communion, there can be no Church of Chriſt, but a Babel and Confuſion; that which evidently follows from the Doctors Own Principles; whereunto he pretends, the faith of Proteſtants muſt be reduced, as to the only true Teſt, of its being Chriſtian and Catholick. And thus, after our long reproaching, that Church as Unprincipled, the Doctor in a full Council of his own thoughts, aſſembled in Vertue of his all-truth diſcerning Spirit, ſynodically pronounces his Anathema's againſt Us, and publiſhes Canons of faith to all the Churches of England, and will prove it

to

to be One, Holy, Apoſtolical and Catholick, by ſuch Rules, as neither Scripture, nor Councels, nor Fathers, nor any Church ever mention'd before; nor will ever be ſolemnly canoniz'd by any Synod of our Engliſh *Prelates, however he pretends them to be Proteſtant, (wherein we may admire at their ſilence); even by thoſe Rules, by which, all Belief built on them (not borrowed from the* Roman *Church) may be contradictory, and will be cleerly reſolved not to have One Mark of the true Chriſtian Church, even to be no Church at all, but a pure Stillingfleet an phantoſm.*

His deſign in forging theſe his Principles, was, thence to ſhew, the Proteſtant Church, as Proteſtant, or as it is by Schiſm ſeparated from the great Catholick Body of Chriſtians, to be Poſitive, Uniform and Principled; whereas by them, it is clearly Negative, Confuſive, and Begs the queſtion in the root of all. Briefly thus: As for the firſt, the Dr aims directly, at the ſubverſion of all traditional Revelation, and of an external viſible and infallible proponent of divine credibles, and of all power obligeing to acceptance of them as ſuch: and conſequently, at the overthrow of all Articles, by the Church of Rome *allowed and Canonized as truths revealed upon thoſe grounds. As for the next his Canons for the interpreting Gods written Revelations, are of that Latitude, that whoever admits them, if he pleaſe, may diſagree with the*

Doctor

Doctor and all others, and with himself too, at different times, by virtue of a pretended Personal-infallible-all-truth discerning-faculty which he allows all, in all fundamentals and superstructures depending on the controverted sense of Gods written Word, after a sober enquiry and sincere endeavours; however necessary those credibles be to salvation, or the framing one Church of many truth-discerning members; whether this their enquiry be performed by the working of reason only, which in supernatural Truths, revives Pelagianism; or by a pretended personal divine assistance, in regard of each Believer; to which every one may as legally pretend, and appropriate it to himself, by pretence of having used his best means to understand Scripture, as the Dr. himself, or any other Teacher, which is to erect an Acephalick Enthusiasm or Fanaticism. And as for the last, if it be a legal proof, that there is no traditional Revelation, or that God has used fraud, or that his scribes have been unsincere with us, because there are some divine Revelations written; or again, that there is no external infallible proponent or obliging Authority, as to matter of faith and manners, necessary, because every one is an infallible proponent to himself, and can use his best endeavours to discern the true sense of Scripture in necessaries to Salvation; or also that the Church of Rome *is not the* Catholick *Church, nor any*

found

ſound part thereof becauſe the true believer muſt ſincerely endeavour to diſcover the true meaning of written Revelations, according to the intention of Gods holy Spirit; if I ſay, theſe or ſuch like diſcourſes of the Dr be firſt principles, *we need not fear begging the queſtion, in any diſcourſe whatſoever.*

But I purpoſe not here Sir to give you a ſpecial report either of the Drs. account of our Calick Religion, or of his Principles of his own, intending not to exceed the limits of a preliminary Epiſtle, or to foreſtall your TO KATHOLIKO, *or the labours of others, who have already entred the field, or perhaps will hereafter appear there, to help on the Doctors Itch of writing againſt the* Roman *Church, or for his own (as he makes it his Profeſſion) though to as little purpoſe as if he had forbid his beard to grow, or the Sun to walk his uſual rounds, for God will preſerve the work of his own hands ſhould the Dr. ſcribble or babble till his dooms-day. However it will be worth the while, if he thinks his cauſe deſerves it, to conſider his own contradictions; his own Fanaticiſm; his miſrepreſentations of our Catholick Devotions & of our doctrine of repentance and Indulgences, his Principles conſidered, and thus your Friends* KATHOLIKO TO *wherein he may find diverſion enough for the exerciſing his truth diſcerning faculty and ſober enquiry. And ſince he now has ſo notoriouſly injured the*

Catholick

Catholick Church, by Infamations and Novelties, and has confidently provoked the Doctors thereof, to appear in the Field; We may in all justice expect, he will not, as hitherto, set guards upon all approaches; nor shall he then want wherewith to employ his admirable talents, in those his dear Fields, which lay so open for himself to ramble in.

Now Sir, as for any Answer to these our Reply's, you must be sure to arm your self, with a large store of Resignation; either to be told by the Doctor, of his many more important employments abroad, and necessary Occupations at home for propagating the Gospel; or to hear of some new disperate Piece against Popery, which some considerable Person expects from him; or that he is sick of some disease, much like Demosthenes *his Quinsie; for 'tis usual with Persons of his opportunities, in this case, still to answer besides the purpose; nor to heed whatever has been often said unto them; but ever to crow and caper, as if each of them were a Conqueror, so true is it, That although thou shouldest bray a Fool in a Morter, amongst Wheat with a Pestell, yet will not his foolishness depart from Him. So unwilling to detain You any longer, from the perusal of this your* KATHOLIKON, *I remain*

SIR,

Your devoted Servint,

June 25. 1672. J. C.

TO THE READER.

Courteous Reader,

FOr preventing miſtakes, thou art deſired to take Notice, that ſome few Copies of *J. V. C.* his *Third Letter*, ſpeaking to the pretended *Fanaticiſm and Diviſions* of the *Church of Rome*, ſtole abroad without, either the review or allowance of the publiſher, and therfore they are not owned as the true and genuine Work of that Author; that which is here preſented unto Thee; together with his *firſt Epiſtle*, which refutes *Image Idolatry* imputed to that Church, formerly Printed, now reprinted with *addition*; and likewiſe his *Second Letter* replying to Dr. Stillingfleets *Hoſt Idolatry* and *Saint Idolatry*; and alſo to his *Hindrances of good Life and Devotion*. Which make the whole Poſthume Work of that Worthy Author, anſwering to that *Doctors Account*.

Moſt conſiderable *Errata* Corrected.

[Image Idolatry.] Page 20. Line 13. Beades.

[Hoſt Idolatry, &c.] Pag. 30. lin. 8. do take. pag. 37. l. 5. for all.

[Hindrances, &c.] Pag. 14. l. 22. he may not. Pag. 18. l. 8 how the Sacraments. p. 19. l. 23. oft, no wales.

[Fanaticiſm.] Pag. 11. lin. 11. propagation. pag. 12. l. 9. peace and. p. 23. Acab. p. 16. l. 18. Feaſt of the.

T Ω

KATHOLIKΩ

Stillingfleeton.

THe Book, Sir, which taken up with better affairs, you ſent unto me, that I might, after I had read it over, draw an Abridgment of it for you, with my own thoughts ſuper-added in the cloſe, by way of a ſhort Comment thereon, is the ſecond production as it ſeems, of Doctor *Stillingfleet* againſt Popery. Leſs diſpleaſing it is *I* think to a Reader, and nothing ſo tireſome, as ſome other Books which have iſſued forth on that Side againſt the ways of Catholick Religion. For there is ſome Truth in his Citations, a ſeaſoning of Salt and comical Wittineſs ſprinkled all over; and no ſuch thick groſs venom of maliciouſneſs, wherewith other Books of that kind are overcharged, appearing, though much of it lie hid, throughout his Book. Indeed he perverts all things by his various ſubtilty: But that is no more, but what his own fame and

intereſt, here principally aimed at, would requite. And we muſt give him leave to deride alſo, and play and ſport himſelf in his Book, as a Leviathan in his own waters. It is his paſtime and pleaſure, and a ſweetneſs eſteemed perhaps neceſſary to his life. And who would be ſo ill-natur'd as to envy it him? Beſides, it is a pretty piece of Rhetorick, both fit and very efficacious to create in his Proteſtant Readers an opinion of his unerring confidence, which is the one great end of his Labours. And if we be thus kind, he will, in recompence of that our civility, give leave I ſuppoſe to Catholicks, who ſee him ſo jocund and ſupinely careleſs in his errors, thence to conclude the ſtrange inconſiderate ſecurity of the merry man.

But we muſt know, Sir, that this his elaborate Book againſt the Church of *Rome*, as he ſpeaks, although it be his ſecond, yet is it not intended to be his laſt: For, *If Catholicks have any thing to ſay*, quoth he, *either againſt our Church, or in defence of their own, let them come into the open Field, from whence they have of late ſo wiſely withdrawn themſelvs, finding ſo little ſucceſs in it.* Thus he ſpeaks in his Preface, threatning (if I underſtand him right) another Knocker, as ſtout a one as this can be, if any one dare to appear againſt him, or ſay ſo much as *Boh* to a Gooſe.

And

And these words of his, import I think a Challenge, called commonly a Defiance; which Catholicks as soon as they had read, thought it as much their duty, as it sounded to be the Doctors desire, to fit their Slings unto their Arms, and meet him. But the thing proved alas to be but a Copy of the Doctors Countenance, quite differing from his heart. For the Presses, guarded enough before against Catholicks, was presently within a month after his Book came forth, so stoutly beset, so frequently invaded, so violently searched night and day, especially by the industry of one of them, who entring into the Printing-houses, cried out aloud, *And what! have ye here any thing against the Doctor Stillingfleet? hah!* that what before was difficil, and extreamly dangerous, was now become impossible. So that I believe no Catholick in *England* can do him the favour which the Doctor thirsts after so earnestly in his Lips. He challenged the Papists for his Credit, and stopt up their way for his Security: He would first make the world believe they cannot answer him, and then provides that they shall not. This seems to be his mind.

And yet I think, Sir, there be few Protestant Gentlemen in *England* who desire not as earnestly as any Catholick, to see some Re-

ply to his Book: So little do they think themselves concerned in a Scroll which neither defends their Religion, nor hurts or touches ours; wherein nothing is said, but what might as well be spoken by a *Mahometan*, *Jew*, or *Pagan*; and the most part of that which is put to disable Catholick Religion, diminishes Christianity it self. Some of them offered themselves to print a Reply for us: But they offered but words. For they found that the Bishop durst not give a License to any of our Catholick Books, onely so far as to secure the Printer from danger; although the Doctor be a Foe to their Rank and Order, and Catholick Religion a Friend. This is, truly Sir, a very sad case, that they can freely give one a License to defame men, and yet dare not give others a License to clear themselves. Doctor *Cousins* when he was in *Paris*, spake up and down so freely against Catholick Religion, that their Clergy hearing of it, came to him, and told him plainly, *That if he had ought to say against their Religion they would both get him a License from the Bishop to print his Book, and themselves pay the whole charges, and then answer him when they had done, for his satisfaction.* But we poor Creatures can obtain no favour in our own Countrey, no leave to speak or justifie our selves, no License to print a Book for our defence,

defence, when we are both ſcurrilouſly libelled, and falſely ſlandered, and imperiouſly challenged to anſwer: Nor is there any open field for our poor Men to come forth into, that I know of, but *Tybourn*; and that is perhaps the Doctor's meaning. It does mightily amaze our Catholicks all over the Land, to have their Ears thus beaten with ſlanders, which are both of a high nature, and ſtill notoriouſly falſe, year by year, without any end; thereby to make us odious to our Neighbours, and them to God. Our bleſſed Lord have pity on us; and either open, if it may be thy will, our Magiſtrates hearts towards us, or ſtop the Miniſters mouths againſt us; that our good Name and Peace may return unto thy great Glory. We are, if we be ſilent, proclaimed guilty: and if we ſpeak, inſolent. What can we do, Sir, here, but ſtill commend our ſelves unto our heavenly Lord, who miraculouſly preſerves us. We do either ſubſiſt after this life, or not. Our Proteſtant Countrey men muſt needs believe one of theſe two things: Either ſome Religion is true, or it is all a fiction. If it be all a fiction, and there is no life to come, then are they as guilty as we; nay, ſomething more; for they have taken away our Churches from us, for themſelves to diſſemble in. If there be a life to come, and this everlaſting, then can there

certainly be nothing of greater importance in this world, than to know, when many ways are pretended to it, which of them is the moſt authentick and trueſt, wherein we may be both happy and ſafe for ever. Why then are we, who are the firſt, not permitted to ſpeak, while all others are permitted to blaſpheme us? If we prove to go amiſs, the danger is our own: and if we be in the right, it cannot be any danger unto them to know it. All the poſitive things of Religion which any of them do keep, they have them all from us, we borrow nothing from them. And the negative points which ſeparate them from us, ſeem to us as falſe and impious, as they can poſſibly appear true to them. They have as many Articles to believe as we, only ſome of them which made the ſeparation are affirmative to us, and negative to them: And one Affirmers word is to be taken in Judgment before ten Deniers. And yet will they neither read our Books, nor ſuffer us to print any, when we are falſified, and miſ-interpreted, and challenged and obliged to do it, for fear I think our Religion ſhould prove true. All rejoyce when a Book is written againſt Popery: but no man ſeeks to be informed. They will have it by all means to be eſteemed falſe, be it in it ſelf what it will or can be. And in that ſtrange prejudice men venture to die,

onely

onely for the pleasure of a Minister and his Wife and Children, who must needs have it so.

The occasion of this his present book, intitled, *A Discourse concerning the Idolatry*, &c. was, it seems, a question or two propounded unto Mr. *Stillingfleet*, by I know not what Gentlewoman, who having heard the Doctor say, That *Protestants if they turned Roman Catholicks, would lose their Salvation*; told him, That if Protestants say so, then are they full as uncharitable as Papists themselves, who aver the like of Protestants: She therefore consults some Catholick Gentleman in the business; I do not know whom neither. But he, it seems, put into her hand two questions, to show to Doctor *Still.* in her next encounter. First was, *Whether the same motives which secured one born and bred in the Catholick Church to continue in it, might not also serve to secure a Protestant, who convinced by those motives should embrace it.* The second was, *Whether it suffice to be a Christian in genere, or it be also necessary to adjoyn to some Church of Christians in particular?* These be the two questions.

The second of these two questions the Doctor resolves affirmatively; *I affirm* saith he, *that a Christian by vertue of his being so, is bound to joyn to the Communion of some Church*

or Congregation in particular. Thus he resolves it, and speaks not a word more of that business. Yet here we may take notice that the said Resolution of his, is quite contrary both to a book of his called *Irenicon*, written in the times of our late Anarchy, and also to his first work written more lately against Popery. For all the whole scope of both these books, is to show that a Christian by vertue of his being so, is not bound to joyn in the Communion of any one Church in particular, or any Organical Body, as he calls it. And that because every such body, either that is or has been in the World, is liable to errour, falshood, and corruptions. And what necessity in deed can there be in me to joyn in any Communion, which may go astray and mislead me, since I cannot do worse if I remain free and all alone, and may perhaps do better? But these contradictions are small matters. So long as the Doctor opposes the Catholick Church, out of which they are all fallen, he is a Protestant good enough, whatever he hold in particular, either contrary to himself or any others.

The first question, which is the occasion and subject of this his present book he resolves negatively; averring, *that the same motives which might secure one born and bred in the Catholick Church to continue in it, cannot secure*

a Protestant, convinced by them to imbrace it. And this his Assertion he discourses at large, and confirms by various Syllogismes; because invincible hinderance may perhaps excuse the one, but not the other: because the Protestant is safe in his own Church, and therefore has no necessity to leave it: because there is imminent danger in the Roman Church, where there is so much Idolatry, so many hinderances of good life and devotion, so much divisions, so much uncertainty of faith in it. Unto these resolutions and argumentations of his, the Catholick Proposer adjoyned presently his own reply, a very rational me thinks and good one. Hereupon the Doctor wrote and set forth this his present book, called *A Discourse against the Idolatry, &c.* both to inlarge his own arguments, and to disable the Catholick Gentlemans Reply. And this was the occasion, purpose, and subject of the book you put in my hand to peruse, and write to you the substance of it, with some few brief thoughts of my own upon it.

Indeed the whole book is a kind of Academick Act or Commencement: such a one as we have once a year in our famous *Oxford & Cambridge*, written and printed for peoples delight and pastime; and if so it please the Stars, for his own honour and preferment by our Doctor. And it came forth very seasonably

ably about a fortnight before the *Oxford* Act, to ſave the wits living here abouts, the great charges and ſome kind of pains of a Journey thither, being now furniſhed well enough aforehand with as ſubtile and good an Act, as that may haply be, at our own doors, and which may pleaſe the Women ſomewhat better, in our Mother tongue.

The concluſions defended in this *Holborn* Act, are theſe three. 1. *Popery is idolatrous.* And this is accompliſhed in two of his poſitions which he calls Chapters. 2. *Popery is a hinderance to a good life and devotion.* And this is diſpatched at one other breathing, named his third Chapter. 3. *Popery is divided and diſunited in it ſelf.* And this puſt out in his fifth Chapter, which concludes his Book; And in midſt of this great Act, riſes up a prevaricating *Tripos*, to refreſh our weariſomneſs, and make a little ſport. And he takes up the whole Scene of his fourth Chapter. And his Theme is, *Fanaticiſme*: *the Church of* Romes *Fanaticiſme*; or the *Fanaticiſm of the Roman Church.* And upon my word, it has made many people merry, not the ſofter Sex only, but the rougher and more ſerious mankind. And all do ſo clap and commend the man, that one may well believe he has receiv'd his reward, Idolatry, ill life and diviſions of the *Roman* Church, which are his three leſs wild concluſions, we have in part already

ready heard of; even as we have heard talk of *Europe*, *Asia* and *Africa*. But *Fanaticisme*, his merriment is, I think, the proper and peculiar discovery of Dr. *Stillingfleet* himself: And he may deserve either to give or take a firname from it; as *Scipio Africanus* took from *Africa*, and *Vesputius Americus* gave to *America* his new found Land. What is it, that wit and industry cannot bring to light, if they be joyntly bent both of them upon the search? And a new discovery especially of a rich pleasant *Country* ful of curiosities is so pleasant to the Discoverer himself, so naturally pleasant that I cannot but think that D &or *Stillingfleet*, at his invention of *Fanaticisme*, wherewith he hoped to make many others merry, laughed heartily himself.

He begins his Book with the *Roman* Idolatry: and he does wisely in it. For Idolatry is such a terrible thundering charge; that in all *Readers* judgments that *Church* is half condemned already, which hath that crime so much as laid upon it. Men therfore choose rather to be accounted Atheists than Idolaters. For the first argues wit, the other stupidity. Nor will one man of a hundred trouble himself to read over a Book written on any purpose of clearing from that enormous crime either himself or religion professed by the Author of it. Be the imputation never so false, yet is it still ablasting imputation; which kills and overthrows, not

so

ſo much by proving as by naming it. He muſt needs be impious who is an Idolater; and he muſt be an Idolater who is called ſo. Be it never ſo unjuſt, it is ſtill a witty trick to cry out againſt him as an Idolater, whoſe honour and livelihood we would here in *England* undermine. Sad experience has proved this to be true too too often. And the Great God of Heavens anger lies I fear heavily upon us for it. This thus far. Now forward.

IMAGE-IDOLATRY.

The Church of Rome worſhips God by Images, and is therefore guilty of Idolatry by giving to the Creature the worſhip due only to the Creator. For God having forbidden any ſuch ſort of worſhiping him by his own law and commandments given by Moſes, wherein he forbids his people to make any kind of image, peſel the-munah eikon glypton, ſculptile, *any thing repreſented either by carving tool or penſil, cannot own that worſhip, nor can any ſuch worſhip terminate upon God. And the reaſon of that law of Moſes is unchangeable, which is that God's infinite and incomprehenſible Deity cannot be repreſented. For which reaſon the wiſeſt of Heathen both particular Men and Nations judged all ſuch repreſentations of the inviſible God-*

Godhead to be incongruous and unbecoming his glory; And if this were inconsistent with Gods nature and will in the old Law much more in the new, where we are taught to worship God in spirit and truth, and to have no low unworthy thought of God. It might therefore seem more rational to worship God in the Sun, and Moon, which have more of God in them, and to say our prayers to the Sun and Moon then to any image or shadow; the same argument which excuses the one will justifie the other much more. For this reason St. Paul teaches that the Godhead is not like to gold or silver or stone, and blames those who change the glory of the incorruptible God into the image of corruptible man. And the Heathens in doing this did ill: although the wiser sort among them testifie that they did not hold their statues to be Gods, but that they worshipped God in them. And yet some antient Fathers disputed notwithstanding against that heathen practice, and counted it idolatry. Wherefore Germanus Patriark of Constantinople says expresly that Christians make no representation of the invisible Deity; and Damascene that it is madness to go about it. Wherefore the Synode of Constantinople and that of Frankford pleaded hard against the making of any images amongst Christians however the second Council of Nice vainly went about to defend them as innocent and useful helps. Finally,

Moses

Moſes himſelf explicates by his deeds the meaning of his own Law when he was ſo highly diſpleaſed with Aaron for the golden Calf he had made the people in his abſence. And yet Aaron did not make it to bring the people into heathen idolatry, but to give them only a Symbole of the Angel who was to go before the people: As alſo the two Calves ſet up by Jeroboam in Dan and Bethel were ſet up only to keep the people from going up to Jeruſalem, and not to bring them to the idolatry of heathens. And therefore Primitive Chriſtians never uſed any images, as the learned of the Church of Rome acknowledge.

§ 1. This is the ſum of the Doctors diſcourſe in this his firſt Chapter. And he cannot but expect his Reader ſhould have a mighty conceit of either his moſt high or moſt deep Divinity, who hath converſt ſo much with the learned ſort of the Church of *Rome*, the graver ſort of Philoſophers, and wiſer ſort of Heathens. Nothing does he here deliver, that was ſo much as thought of by the common ſort, the vulgar ſort, the ordinary ſort of Mankind. And O what pleaſure and content of heart will it be unto him, if he could meet with an adverſary of his *learned ſort* too, who viewing his airy ſubtilties ſhould oppoſe him ſeriouſly, as if he were ſerious himſelf; and then diſtinguiſh as if he were dealing with ſome ſolid

Divine

Divine; and then ply him with proofs and teſtimonies, refell him by ſhorter enthymems and longer ſyllogiſmes; ſubtilly ſearch in what Mood and Figure he ſpeaks; and then tell him how his conſequence flaggs, or antecedent is ambiguous, till he have learnedly conſumed a hundred pages in refutation of a trifle. Then ſurely will the Doctour be judged by all parties to be as he would be thought to be, an able man.

§ 2. The Catholick Church uſes indeed both in their publick and private oratories, ſome pious repreſentations of our holy Lord, either in his paſſion, or birth, reſurrection, or aſcention, or miraculous working of ſome divine miracle: And theſe holy figures of his are accompanied commonly with ſome others of his bleſſed Virgin Mother, the renowned Apoſtles, valorous Martyrs, holy Confeſſors, chaſt Virgins, or other happy followers of our Lord, who through many tribulations and a conſtant exerciſe of Chriſtian vertues have paſſed hence to a bleſſed life. All which do mightily avail, unto our retiredneſs and recollection; when we enter into the houſe of prayer, a holy place ſeparated and ſanctified for Gods ſervice, from our own houſes or the ſtreets. And the reſpect or eſteem we have for ſuch figures, is nothing but what we bear either unto the ſacred

cred histories recorded of the same Persons, or to those good rules of life and promises of Gospel, which those Worthies have imbraced, for the incouragement and imitation of us, who are now strugling in that wicked world, which they overcame before us. For example, as we reverence the history of Christs incarnation, sounding in our ear; so do we look upon the figure of it represented to our eye: As we love the story of St. Mary Magdalens conversion; so do we like her Picture. As we honour St. Pauls life and Martyrdome; so do we respect his Image. And St. Lawrences most cruel passion upon the hot burning Gridiron, when it is represented to us in a Picture, we are in the self same manner affected towards it, as we are to the invincible vertue and patience there shown for the Love and honour of Jesus our Lord, whose steps he followed. So that, what authentick history records to us in words, of the vertue and valour of any of our Christian Ancestors; or what holy Gospel tells us, of the glory and crown to be rendred unto the good works of sobriety, charity, chastity, purity, patience, and the like: the same is without words painted unto us by these compendious hierogliphicks, serving more speedily than words can do, to fasten us unto a strict recollection in our Prayers

by

by one ſhort glance about us; and to a fear and awfulneſs of Gods preſence in that place where we are met together for his Service, accompanied with the figures of ſo many of our pious Anceſtours who are gone to Heaven before us; and alſo to a diſſipation of any worldly thoughts, that may, as they are apt enough to do, at that time come along with us there unto our hinderance. All this benefit we have by our Pictures, when we have haply no book to look upon, or know not by our ignorance to read, or cannot by darkneſs or other lettance attend unto that labour. And this is all the whole buſineſs of Images, as to Religion. In the Road of Philoſophy trodden by School-Divines, where thouſands of concluſions over and above faith are advanced and oppoſed by one another unto the ſharpning of their wits, many things are ſaid about every thing, as the creation, reſurrection, and the like, which faith in the ſame things is ſilent of; Nor are we in our defence of faith concerned at all in them. And it may be eaſily diſcerned by our Catholick practice what uſe we make of our Images, when of a hundred people entring into a Church, not one of them ever caſts his eye wiſtly upon them, but contented with a general glance, compoſe themſelves preſently unto their prayers and meditations they keep ſilently in

ſpirit towards God. And when our Pictures are ſo ſullied and ſpoiled, that they will no more ſerve our uſe, we put them into the fire, as we would do alſo a page of ſacred Scriptures utterly obliterated and fouled.

§ 3. Indeed all the whole buſineſs of the uſe of Images at all, is but a matter of diſcipline and government, for the help of people in the great work of recollection and prayer; as is the uſe of Churches, and the muſick uſed in them, with the Harp, Viol, & other Inſtruments, the Uſe of Beads and Prayer-books. All which our Religion could ſpare, and yet be not at all impaired, as to any its eſſential or ſubſtantial parts. Nay there be inconveniences in any one of theſe things. Nor do I know any good thing in this world without ſome inconvenience or other. It is enough for us, that the conveniences and benefits of any good we have or uſe, are more and greater than the inconveniences be. Many worthy Prelates in Chriſtianity have at times excepted very ſtrongly againſt Organs, as ſome hindrance of the great work of ſpiritual contemplation which Chriſtian people meet to practice together in their holy Aſſemblies, the great paramount work of Chriſtianity, eſpecially at Maſs. But theſe men, although moved unto that their exception by a Zeal not evil, yet were they fain to yield at laſt unto the

the prevaling reaſons of other Prelates which over-bore their leſſer ones. Some other of our Catholick Doctors and Prelates would have had us to have uſed no Pictures; that Jews and Pagans might not catch at that pretence to cavil againſt our Chriſtianity as they did. But all theſe ſubmitted at laſt, unto the prevailing part; by whom they were made to underſtand that the inconveniences they urged were but imaginary and ſmall, the conveniences great and real. There have been not a few who have excepted againſt much vocal Prayer; becauſe it took up too much of the time which would be better employed in the more principal work of prayer in ſpirit. But yet could they not carry it, although their reaſons were very plauſible and good; becauſe that high and Angelical prayer in ſpirit, agreed not equally to all men, or to any one conſiſting of fleſh and blood equally at all times and places, as vocal prayer does. Some have diſliked even our material Temples, built up ſo ſumptuouſly as they are; becauſe God immenſe and incomprehenſible, dwells not in buildings made by mans hands; Heaven is his Seat, and Earth his Footſtool; Yet could they not obtain, that our Churches ſhould be therefore pulled down, or not built up. Prayer-books were nothing at all in uſe amongſt Chriſtians in primitive times; when they pray-

ed almoſt altogether in ſpirit, and uſed no other vocal prayer but that our Lord taught us. And yet this hinders us not, either to make ſuch books, or uſe them in following times. Inſtead of our beads in wood or mettal, they uſed in ancient times a bag of little ſtones, by the emptying whereof they knew that they had ſaid over our Lords prayer a hundred or perhaps three hundred times, according as any one in his devotion had prefixed to himſelf every day of his life to do for Gods glory and ſervice. And there might be inconveniences pretended againſt our preſent heads, eſpecially thoſe of gold and pearl. But they will not be thrown away for that. Our Church-muſick has been more than once oppoſed, and that by Prelates moſt holy and renowned men, who deemed it an unſufferable lettance to the ſpiritual recollection which Chriſtians ought above all things to attend unto, that they may have our Lords good Spirit, and his holy operations in them, eſpecially when they meet together at their holy Synaxis. But Church-muſick is kept up to this day, notwithſtanding their reaſon againſt it, which is very good, for other reaſons no leſs good and great than it; ſpecified and urged by the far greater number of pious Prelates for it. And yet if all or the greater part of Catholick Prelates meeting together

ſhould

ſhould take away all theſe outward helps from us, beads and books, ſinging and Church-muſick, pictures, and Churches, and all, finding the inconveniences to be now greater than they have been, and weightier than any convenience we have by them: though the thing would ſeem very ſtrange to us, yet ought we I think to obey them reſignedly, and attend wholly unto our ſpiritual meditations, either alone, or in our Euchariſtian meetings, and to the other good works commanded orcounſelled us in Goſpel, in expectation of our future bliſs and eternal happineſs in God, which can never be taken from us: though all things of diſcipline or helps in government be alterable.

§ 4. And now it is time to turn back and view the ſubject of this Chapter; that we may ſee if any one period in it be true and pertinent. He tells us firſt, that Papiſts *worſhip God by Images*, which logically is not true; Then *that a repreſentation of the inviſible Deity cannot be made*; which is impertinent; Then *that the worſhip given to God by an Image does not terminate upon God*: which is neither pertinent nor true. And ſo he proceeds on to the very end of his Chapter, with ſounds either empty or falſe, or both; neither heeding or caring what he ſays, ſo he do but mention learned Papiſts, and wiſer Heathens,

which may help to butterreſs up his reputation. I cannot but remember here, the ſhadow or Ghoſt in Virgil which Juno made of Æneas, to draw her beloved Turnus out of the field; It ſeemed to fight and threaten, and preſs on, and give back. But nothing at all was done really.

Tum dea nube cava tenuem ſine viribus umbram.
In faciem Æneæ, viſu mirabile monſtrum,
Dardaniis ornat telis, clypeumq́ jubaſq́
Divini aſſimilat capitis, dat inania verba.
Dat ſine mente ſonum greſſuſq́ effingit euntis
Morte obita quales fama eſt volitare figuras
Aut quæ ſopitos deludunt ſomnia ſenſus.
Ac primas lata ante acies exultat imago
Irritatq́ virum telis ac voce laceſſit.

And ſuch a ſhadow of controverſie is all this preſent Chapter, and his whole book alſo: a ſoming face and feeble force: big, but empty words: rumbling, and yet inſignificant ſounds: quick profers, and no progreſs: a daring ſhadow or armed Ghoſt, without either body or bones. And yet ſuch a thing as defies the whole Catholick Church; ſteps out from the reſt of his Camp, and defies them all alone; defies them both in letters, ſyllables & words. And this is all. For he touches no body. Becauſe Catholicks by the advice and allowance

of

of their Prelates do keep amongſt them the repreſentation of the divine Founder of their Religion, who appeared amongſt us by his unſpeakable Love in form of a Man; and of ſome of his holy followers in the way he chalked out for us; therefore he talks of Moloch and Milcom, Oſiris and *Iſis*, Chemoſh and Aſtaroth, Baal Peor and Rimmon, golden Bulls and Remphan, the Calves of Dan and Bethel. And what is all this for? Wy to over-run Papiſts, and beat us down; How can it do that? Theſe Idols were ſet up by Heathens, in oppoſition to the true God, and in the very place of God, as darkneſs in the night time is in the place of light. This is true, What then? and therefore I muſt not forſooth keep the figure of Jeſus Chriſt, or of S. *Paul*, or other domeſtick of my own religion for my own incouragement therein. What likneſs, what conſequence is there in all this? Which is Remphan, and where is Moloch? Which is the Calf, and where is the Bull? Nay, and here it is worth our obſerving too, that Proteſtant Gentlemen and Ladies of England, Miniſters and Biſhops too, have all pictures in their Chambers as well as Catholicks; even thoſe of our holy Apoſtles and Martyrs, as well as others. And there they are good and lawful figures, but in our Chambers they are Bulls of Baſan, and Calves

of Bethel among us. Catholick Pictures are againſt Moſes his Law; but theirs are not ſo; Although they be repreſentations both in Heaven above and Earth below, and Waters under earth, expreſly by the ſame Law forbidden; for example, Moon and Stars Dogs and Cats, Whales and Dolphins. The Picture of Martin Luther in their Chamber is the lawful effigies of a man. But Saint Stephen in our Cloſet is a Calf. Can any man who talks at this rate, be thought to be one that has converſed either with the learned ſort of Papiſts or the wiſer ſort of Heathens: or one rather that had never any converſation at all either with reaſon or men. *O but Catholicks worſhip God by their Images, which Proteſtants do not.* I marry, this is a huge fault indeed, that Catholicks take thereby occaſion to think of God and his manifold mercies, and bleſs his name, and truſt in him. For they no other way worſhip God by Images: This is the mortal ſin which Catholicks commit. And if that illogical ſpeech of the Doctor, *Catholicks worſhip God by Images*, be drawn into any kind of ſence, it can be no other than this, that Catholicks take occaſion by the pious faces of their Martyrs to think of Gods manifold graces and mercies towards them, and thereupon truſt in him afreſh and bleſs his name: which great errour the Doctor, it ſeems,

ſeems, does carefully avoid. The ancient devout Chriſtians thought of God and worſhipped him by any thing, any good thing they enjoyed; the verdant fields and ſweet flowers, comfortable air, and pleaſing light, mountains, valleys and liquid ſtreams; Plumbs, Pears, Apples, and chearful Grapes; by the vertue, charity and devotion of men, the miniſtry of Angels, *&c.* But now we muſt take heed of that. We may taſte a Plumb or a Cherry, we may eat a Veniſon Paſty and drink good Wine if we can get it; nay we may have fine Pictures in our Chambers, even the Picture of Jeſus Chriſt crucified, or any of his followers: we may have all this, if we be ſuch good Proteſtants as Mr. *Stillingfleet*, and never think of God, or *worſhip God* by it. But if we worſhip God by it, if we think of God by it, then it is all poiſon to us. All is ſuddenly turned to Moloch, to Remphan, to Baal Peor, to Aſhtaroth, to Aarons golden Steer and the Calves of Bethel. If we do but eat a cuſtard thinking of God, or *worſhipping God by it*, preſently it becomes a *Ramphan* or Chiun, the Idol of the Arabians. Walking upon Hamſtead hill, as people uſe innocently enough to do, if caſting our eyes about the proſpect we think of God by it, as Catholicks are wont, the hill before innocent is now become a *Baal Peor* the Idol of the Moabites. A Citizen walking

walking to the Tower, may look harmleſly enough upon the Crown and royal Robes there. But he muſt take heed then, that he fall not into a meditation of Heaven, or the glory of its great King, to worſhip him in his heart by it, For then it becomes to him an *Adramelech*, the idol of Sepharvaim. And he muſt beware of the like abuſe when he ſees the Chamber and Table where his Majeſty ſits in Council with his Peers, leſt it become a *Moloch* to him, the idol of the Moabites. The very Flags and Banners often ſeen in London-ſtreets, make ſome ſimple ſoul to think of Jeruſalem above, the peace and happy company there, and the God of all: but then O how ſuddenly is the Streamer metamorphoſed and turned into *Neſroch*, the idol of Senacherib. Some are ſo bold, when they either ſee or hear of any corrupted by the French-pox and lecherey, to thank God who has preſerved them, and *worſhip God by it*. And thereby ſin no leſs grievouſly than Maacham the Mother of Aſa King of Judah in worſhipping her idol Priap or *Nimphleſeth* A Gentleman called upon God not in words onely, but very heartily when a troubleſome Fly got into his Eye, and much afflicted him: but he little thought that by that piety of his he had ſinned as deeply as they that worſhip *Baalzebub* the idol of Acaron. Nothing is more ordi-

nary

nary with Country Gentlemen, when walking abroad they behold a goodly fair Flock of Sheep in paſture of their own, than to thank God and *worſhip God by it*; but little do they think good men, they are guilty of idolatry thereby, as much guilty as they that worſhipped *Aſhtaroth*, the idol of the Philiſtins. Nay a very Cow or Calf in the Meadows, if we take occaſion by it to thank *God* for his benefits, or to *worſhip God by it*, is the ſame thing then, as Aarons *Moulten heifer*, or Jeroboams *Calves* ſet up in Dan and Bethel. And as it is for ſubſtance, ſo for the figures of things. St. *Paul's* picture ſo long as we do not think of God by it, is a lawful picture. But if we come once to think of God, to *worſhip God by it*, O then that is a Calf too, Aarons Calf, one of Jeroboams Calves, *&c.* This thinking of God, this worſhipping of God by any thing, this is the peſtilential blaſt, that ſpoils all. It turns ſweet into bitter, lawful into unlawful, things innocent into ſin, and good things to death. The repreſentation of our bleſſed Lord crucified for us, ſo long as we think not of him may paſs for a good innocent or at leaſt indifferent thing; but if we once think ſeriouſly of him, if we worſhip God by it, then, O Mr. Stillingfleet, what is it then? And yet anſwer me not. For I will not have thoſe blaſphemous words here repeated.

Speak

Speak them to a Jew in order to Jesus Christ and he will embrace and love you. But a Christian cannot endure to hear them.

§ 5. *Papists* saith he *worship God by images, and so are guilty of idolatry*, Catholicks may hear this, but can never understand what he means. They are never taught in any of their Catechisms to worship God by Images. None of their spiritual books wherein all religious Duties are importunately urged and pressed upon them ever mention it: and their practice does not infer it. For if it did, they would easilieſt understand it who best know what themselves do. They are taught, and do in their practice endeavour to worship God in their heart and soul, and ardent affections streaming forth thence towards him. They worship him with bended knees, lips & voice, hearts and eyes lifted up unto him. They worship him with the assistance of Gods good Spirit, the Priests Sacrifice, and help of mutual Prayers. They worship him by mortifying their sensuality and carnal appetites, by giving alms and relieving the poor and needy for his Love, by observing his Laws and Counsels, by resigning to his good will and pleasure in all things, especially in time of afflicting persecutions, when they suffer all manner of reproach, lies and calumnies, loss of goods and sometimes life it self for his name

name ſake patiently. They worſhip him in Cloſets, in Church-aſſemblies, in the fields, as they are walking, on Land or Sea, where they have oppportunity to do it. Thus doth their religion teach them to worſhip God, as with the right cauſes and inſtruments; as by the true effects and operations; as in the times and places ſeaſonable for worſhip and devotion. But how they ſhould *worſhip God by images*, or (as he ſpeaketh oftner in the context of his diſcourſe) *in images*; this they do not eaſily underſtand. When he lays any thing to Catholicks charge, he ought to ſpeak I ſhould think as Catholicks do, and then he will be underſtood by them. It is not to be conceived how any one can worſhip God *by images*, and *in images*, but either for the real preſence there; or ideal imitation; or ſome ſort of occaſion of worſhip ariſing thence. And ſo God muſt be worſhipped by them and in them, either preſentially, ideally, or occaſionally. And it cannot be preſentially. For ſo God is no otherwiſe preſent in a picture than in the wall it hangs upon: nor yet ideally; for the picture for example of St. Mary Magdalen or St. Paul, is no idea of that invifible and glorious Godhead; nor yet is any other, as the Crucifix for example or Chriſt our Lord in his Birth or Reſurrection; for all theſe figures are repreſentations of his humanity, and

no

no idea's of his Deity at all. And Mr. Stillingfleet must needs mean one of these two ways. For otherwise he could not charge them with idolatry for it. And therefore I say that his charge is false and slanderous. But if he mean that they worship God by images & in their images, occasionally; which is a moral interpretation, and the only true one: Then is such a work so far from Idolatry, that it is a sublime piety. For what can they better do, then to give God thanks for so great graces, mercies, helps, and comforts bestowed in Jesus our Lord upon his Apostles, Martyrs, Confessors, and Virgins, when they look upon their Figures and Pictures either in their contemplations, or patience of Martyrdome, or conversion of the world, subduing and bringing flesh, Satan and the World under their feet: especially if Catholicks conceive thereby some pious resolution, as well they may, of doing something the more and patiently suffering for God, in imitation of those pious Heroes our Predecessours in Religion, and yet naturally but flesh and blood as we our selves are. I say all this is signal piety, and our Christian duty. And according to this morall meaning Catholicks if they do worship God by their Images, and in their Images; do well, and like good Christians. But the Doctor will not charge them I sup-

pose

poſe with a matter of ſo much truth and great piety as this is, although his words cannot make out any other ſence that is true, but only this morall one. And the more logical ſence of worſhipping God by images, and in images; ideally or preſentially is falſe. Let him even take wh ch ſence he pleaſes, either what juſtifies Catholicks or what falſifies his own aſſertion; It is all one to me, whether we ſtand, or he fall.

§ 6. He adds, *That the worſhip of God by Images does not terminate upon God; becauſe God has forbid it, and ſo gives Gods honor to the Creature.* This is ſtrange gibberiſh. An act that tends to nothing is no act. If it be ſome act, it tends and has already tended to ſomething; and it terminates upon that thing unto which it tends, and whoſe act it is denominated. This is clear enough even to a young ſophomore, or one who indeed never yet came into the Air of Philoſophy, if he do but underſtand the terms and words here uſed. For example, I cannot ſee a man in the ſtreet, except my viſion terminate upon him; nor can my viſion terminate upon him, but I muſt ſee him. And it is all one whether I ſee him cloſe by me, or by my Window, or in a Looking-glaſs at home. For I cannot ſee him any way, but my ſight muſt terminate upon him, and if it do not, I ſee him not. And this

this courſe of nature is not hindred, nor yet altered at all, becauſe that Perſon may haply have forbidden me to look upon him, either this way or that. For our acts or actions are accompliſhed within our ſelves, independently of any acceptance or diſacceptance of them. Acceptance or diſacceptance, commanding or forbidding is another thing, extrinſecal and quite differing from the ſubſtance of the act or action. For they ſpecifie onely, either the motive or event which may make the act either good or evil, either grateful or diſpleaſing, but not make it an act or no act, or not to tend where it has tended. And ſo muſt my act of worſhipping God by images, terminate upon God, or elſe it is no act of worſhipping God by them; however God may have either commanded or forbid it. God has forbidden blaſphemy; and yet the act terminates upon him, otherwiſe it could not be a ſin againſt him. And if Gods worſhip by Images do not terminate on God, whither on Gods name does it tend; and how is God worſhiped by them? This he does not tell us here, unleſs he inſinuate it in thoſe following words of his, *but gives the honour due to God unto the Creature.* But how can that be? If God ſhould have forbid us by his law to ſee a ſtar through a tube; ſhould we not therefore ſee it

but

but the tube only, or ſhould not our ſight then be terminated upon the Star. So it ſeems by this Doctors philoſophy, who hath converſed with the learneder ſort of Papiſts, and the wiſer ſort of heathens, but very little with himſelf. Ho'y Fathers and Doctors have often ſaid, that the honour of an Image redounds to the Prototype: but never thought or ſaid, that the honour of the Prototype redounds to the Image, as it is here affirmed againſt both art and experience. But let us hear him proceed in his diſcourſe. He will ſurely let fall ſome ſence or truth ere long.

§ 7. *Gods infinite and incomprehenſible Deity, ſaith he, cannot be repreſented.* O here it is. This is very true. What a comfortable thing it is to meet with a draught of truth ſometimes, when a man is dry and thirſts after it. But to what purpoſe is this ſpoken here? Catholicks have no repreſentations of that inviſible Deity, nor none they look after. Figures they have of our Lord Chriſt, born as man amongſt us and made fleſh, and crucified, and aſcending into Heaven. Figures alſo of his holy Followers and Martyrs: but repreſentations of the inviſible Deity they never yet ſaw nor heard nor thought of. On then. *The wiſeſt of Heathens judged any ſuch repreſentations of the Divine nature incongruous and unbecoming his glory.* Indeed

they were wiſe heathens, and their judgment very right and good. Nor did I ever hear of any Chriſtian wiſe or unwiſe any otherwiſe minded: O how would this Doctor prevail, if this wiſe Diſcourſe of his, were as pertinent as it is true. But he truſts and hopes well, that his good fate will ſo accompany his Reader, that he ſhall not doubt at all that every word that is true in his book is alſo to ſome purpoſe. And to ſome purpoſe indeed it is: namely to have it thought, that he is victorious in his main deſign: although indeed and truth it belong nothing at all to it. But let me not ſtop his carreere. *If any ſuch figure of the Deity were inconſiſtent in the old Law, much more in the new where we are commanded to worſhip God in ſpirit and truth.* O uncontroulable conſequence, ariſing from premiſſes moſt true. No man can or dare deny all this. Methinks I love him here for his reaſon, and cannot but grieve it ſhould be all ſpilt in vain; ſo pure it is and precious. A little more of this, while he is in a good mood. *It ſeems more rational to worſhip God in the Sun and Moon which have more of God in them than a Picture has, and to ſay our prayers to the Sun and Moon than to any Image.* Seems ſo Sir? It is certainly more rational: what ſhould we doubt of? And what a pitty is it, there ſhould be none to be found, who wor-

ſhip

ſhip God in a Picture either ideally or preſentially; none who ſay their prayers to a picture that this great blow of his might not beat the Aire to the indangering of his elbows. Saint *Paul teſtifies that the Godhead is not like either to gold or ſilver or ſtone.* Good St. Paul always ſaid well; and his teſtimony is good at all times; and eſpecially now, when it hits ſo pat with the wiſer Heathens. There be many Churches now in England which have ſince our reformation, the Tetragram name of God written upon the walls within ſide in golden letters. Unto thoſe men who did this, it would not ſeem altogether impertinent, to tell them, that *the Godhead is not like to gold, ſilver or ſtone.* But to ſuch as uſe only the effigies of our Lord according to his humanity, and his holy Apoſtles and Martyrs, what a pitty it is it ſhould be impertinent and wholly loſt. Let him ſpeak on ſome more of his truths. *Germanus Patriark of Conſtantinople ſays expreſly that Chriſtians make no repreſentation of the inviſible Deity: and St. Damaſcene affirms it madneſs to go about it.* Marry, God have mercy o'their ſouls for this their expreſs ſaying, Catholicks would deſire no better a teſtimony for themſelves if they wanted any, then this of thoſe two great Catholick Doctors; that no ſuch repre'entation they have, and none they go

about to have. O but he hopes, that all this being true will make ſtrongly againſt the Church of Rome. And will it ſo? I have heard ſay, there be a thouſand Churches in Rome, which are all Churches of Rome equally. Which of them all are concerned in this talk, that their walls may confute him? But he means Catholick people perhaps, oh, O, then all is well, they are ſafe enough and unhurt by all this, which is but their own doctrine, and faith. At leaſt he has by theſe fair ſhreds of truth farced up a dozen pages in his book; And he hopes that his proteſtant reader will believe it all to be moſt pertinent and appoſite diſcourſe againſt papiſhes, though it be nothing leſs. And if they do ſo think, he has his end; a happy Man no doubt.

§ 8. *Moſes forbad* ſaith he, *the making of any graven thing, and the word which Moſes uſes in that his law for a graven thing is general and ſignifies not an idol only as Papiſts ſay, but any picture, likeneſs, image or repreſentation, as Moſes himſelf ſpeaks, either in heaven above or in earth below or waters under the earth, peſel, themurah, eikon glypton, ſculptile, any kind of thing that may be expreſt either with the pencil or graving tool.* Believe me Sir if this be true it will undo all our Painters, who come flocking hither into *England* as the only thri-

ving

ving place for them out of Holland, Germany, France and Italy too; and here fill the Land with peſels, themunahs, eikons, gyptons, ſculptile's, and any things they can expreſs with their pencils for our delight; Dolphins, whales and other fiſh of the Sea; birds of the Aire, Beaſts, Flowers, Woods, gallant men and fair women, all that ever *Moſes* forbad to be expreſt. Nay, I have ſeen my ſelf in a Proteſtant Church *Moſes* himſelf painted on the walls with glittering hornes on his head, and a pair of law tables in his hand. But it may be Law-makers do exempt themſelves: at leaſt ſome Proteſtants may interpret as they ſeem to do, that *Moſes* forbad to make the figure of Jeſus Chriſt but not his own. No man in England ſcruples to have any of theſe eikons, no not the Doctor himſelf, notwithſtanding this law of *Moſes* ſo expreſly contrary to them all; no man doubts to ſet any painter or graver on work. And yet muſt ſtill this Law be caſt in the teeth of Catholicks as tranſgreſſors of it. For Gods ſake why is St. Mary Magdalen in her penitential weeds upon her knees, with beads in her hand, and eyes all blubbered and ſwoln with tears, more againſt the law of *Moſes*; than one of our delicate Paragons of beauty, in her ſhining dreſs, lips of coral and ſparkling eyes. *O but Catholicks worſhip them.* Sir

this word in the ſenſe and meaning of proteſtants is as great a falſhood as was ever uttered by man. For Catholicks neither have nor can have any other relative eſteem of any Picture, than what they have to the penitential works they repreſent, or to the worth and piety of the Perſons. And an abſolute eſteem of the Picture, this is meaſured out only by the Materials, and artifice of the Painter; according to which one Picture ſhall be worth five hundred pounds, and another repreſenting the ſame thing, not worth five ſhillings. And can we believe that our Proteſtant young Gentlemen have no veneration at all to our beauties ſet thus in their Majeſty, nor no kind of affections riſing in their hearts towards them? Yea ten to one more of ill affections, and, god wot greater, then any good ones we can have to our crucified Jeſus in our way of piety. And the difference indeed is only this, that our reverence and affection is towards holy perſons, and unto an imitation of their piety, hope, patience, conſtancy, and charity: Their's to a concupiſcence of fleſh and eyes. This and nothing but this it truth may be ſpoken, makes them ſo wrathful and furious againſt our Catholick pictures. Satan hates Jeſus Chriſt, and therefore inflames them to tear down his memories and repreſentations: but he loves pride of life; and thoſe portractures

must ſtand that advance this. He is pleaſed with that which feeds concupiſcence of eyes: and concupiſcence of fleſh brings him in the diſciples which Jeſus Chriſt loſes.

Moſes did forbid Jews who were travelling with him towards Paleſtine an idolatrous Nation, to make to *themſelves*, that is to ſay on their own heads, without warrant of the Synagogue, or in imitation of the Pagan rites, any of the idolatrous images there and elſewhere to be met withal, or any ſimilitude at all, leaſt ſeduced thereby, they leave their own God and religion to cleave unto falſe gods and idolatry. This law of Moſes and purpoſe of the law is ſo clear, that he muſt be obſtinately blind who ſees it not. And what does this concern our holy Catholick figures of St. Paul for example or Chriſt crucified, more than Proteſtant figures of young Lords and fine Ladies; ſave that the one moves us to the love of mortification, prayer, patience, chaſtity, the other allures us from it; the one confirms Religion, the other weakens it. Beſides our holy Pictures are allowed by the Church, the others forbidden And this indeed is the only aim of Moſes, when he forbids the people to make to *themſelves* any graven images whatſoever; to *themſelves*, that is on their own fancies, and upon their own authority: For ſuch only were unlawful, and

not thoſe they were commanded by juſt authority and allowed to make. See, ſaith God by Moſes, I have called and named Beſa'eel, and I have filled him with the ſpirit of wiſdom and underſtanding, and all knowledge of all manner of workmanſhip, to deviſe cunning works to work in gold and ſilver and braſs, and in cutting of ſtones and in graving of wood, to work all manner of workmanſhip. And I have appointed Aholiab with him; and in the hearts of all the wiſe I have put wiſdom, that they make all that I have commanded. And by virtue whereof the ſaid men and others after them wove and graved pomgranets and lilies, and placed Cherubs upon the Propitiatory, between which graven Cherubims God himſelf gave out his Oracles to Moſes: as he did alſo heal the people by the figure of a Serpent which *Moſes* commanded to be ſet up. So that here is a vaſt difference betwixt figures graven and ſet up by authority, and thoſe which People make to themſelves. The one is commanded, the other forbidden. Aaron's Calf of gold deſtroyed the people, but Moſes his Serpent of braſs healed them. Theſe things are not now ſaid afreſh. They have been told to Miniſters over and again, but they are never the better for it. Indeed they love not to hear of it, becauſe it ſpoils their ſport.

I add yet withal, over and above what is yet ſaid, that neither that law of Moſes, nor any of his Ten Commandments, nor any other of his Precepts, either ceremonial, judicial or moral, does any way oblige Chriſtians at all, as it comes from Moſes, who is not our Law-maker or maſter, but ruler and leader of the Jews. Nor do we Chriſtians believe that theft, adultery, homicide or blaſphemy, is a ſin, becauſe *Moſes* forbad it, but becauſe we have receiv'd from Jeſus our own Legislator who juſtified *Moſes* law and ratified it in all the ſaid particulars, that ſo it is. And it is here to be obſerved that one of the moſt ſolemn laws contained in thoſe two tables, that I mean, which ordains the ſeventh day to be kept holy day, unto which *Moſes* adjoyns an irrefragable and unchangeable reaſon, namely becauſe God reſted that day when he made this viſible world, beginning his work ſaith *Moſes* on the Sunday wherin he created light, and the Friday following finiſhing the whole, even this law of his moſt ſolemn and importunely urged by *Moſes*, is annulled and abrogated amongſt all Chriſtians even from the beginning of Chriſtianity, for want of ratification of it from our Lord and Maſter Jeſus who is our Law-maker and Prince. And the ſame thing do *I* ſay of this his preſent Law about figures, images and repreſentations of things

things by ſculpture or pencil, which was only of temporal concernment to the then preſent Jews, againſt the danger of idols, which then filled the earth, and as meer a ceremonial law as the other, and equally concerning a ceremony of worſhip. If our own Prelates whom Chriſt our Lord inſtituted to overſee his flock ſhould for reaſons beſt known to themſelves take from us thoſe little ſmall helps we have by the Images of ſome of our Anceſtors, Martyrs, Apoſtles, Virgins, Confeſſors, then would we be without them, and yet not think our ſelves to loſe one jot of our Religion for that. But we will not forfeit them for any Law made by Moſes, except it be eſtabliſhed and ratified by our own Law-maker or his Prelates watching over us under our Lord unto our good, if Moſes ſhould have made any law againſt them, which indeed he did not, but only againſt Heathen-Idols. And if any one ſhould endeavour to have our Chriſtian repreſentations to be aboliſhed, becauſe he thinks and believes that Moſes forbad them, then is that Man ſay I, bound to obſerve all the whole Law of Moſes, as it is literally expreſſ d by him, even to the leaſt apex or iota thereo'. For the authority of a Legiſlator being the ſame in all his whole law, muſt oblige equally in all its parts: and the diſtinction then between judicial, moral, and ceremonial law, ſignifies

nifies nothing; seeing that Moses his commands are equally peremptory, and press as strongly in the one as in the other. This is no imaginary Opinion of mine own, but what reason and the Spirit of God moved St. Paul to aver as stoutly in the case of circumcision, which is another of Moses Laws, as I do here. I testifie to every Man, saith he, who is circumcised, that he is bound to keep the whole Law. And this must needs be true, most certainly true for by observing circumcision, because it was commanded by Moses he subjects himself to the Law and Authority of Moses as his Prince and Legislator; and consequently is bound to observe him equally in all things which he commands with the same authority and will to be obeyed, which is no less then all his whole law. And cursed is every one, saith the same Apostle, who is under the law, and continueth not in all things which are written in the Book of the Law to fulfil them. Although then it should be granted that Moses by his law prohibited all kind of figures and representations, even those used by Christians, which he did not, yet if our Lord ratified it not, it does not touch us at all. And that he did not renew or ratifie it, is sufficiently clear to Protestants, because no such law of his is found among the Evangelists: and unto Catholicks no less, because there

there is neither Gospel nor Tradition for it. And if all men would separate themselves from prejudice, which blinds and hardens them in their conceits, they might easily believe that neither Christs immediate Disciples nor any Christians that succeeded them after our Lords departure, would have either feared or hated the figure of our Lords countenance, if by chance they would have met with it. But if any one notwithstanding, fully perswaded that Moses made a law against all sort of Images and representations, should upon that authority of his abolish ours, he is bound also upon the same authority to sacrifice an Ox, and observe all the whole law in all and every particular, under the penalty of sin.

Since therefore by the order of God and *Moses* many graven things were made, representations and similitudes both in Heaven and Earth, notwithstanding the said law; as the Serpent of brass (which must either be made by melting or graving) pomegranates, lilies, and various such-like things both graven in stone and interwoven in silks, Cherubins or Angels in the Propitiatory, even in *Moses* time, and afterwards more fully and plentifully in *Solomon's* Temple; it is not rationally to be doubted, but that this law of his was intended only to keep those People close and constant

to

to their own God and to their own Religion, which was inconſiſtent with the idols of the Nations; and not for any purpoſe of keeping Abraham, Iſaac, and Jacob, either out of their chamber hangings or ours. I know the Jews do urge this Precept of Moſes very eagerly againſt Chriſtians ever ſince Jeſus Chriſt our Lord was rejected by them, whoſe image and figure they cannot abide to ſee. But we muſt have patience with all men.

§ 9. *Moſes* ſaith he, *grounded this law of his upon a reaſon unchangable, namely that Gods infinite and incomprehenſible Deity cannot be repreſented.* O profound invention! This is ſuch a law and ground of a law, as was never before thought of. The ground and reaſon of making a law muſt be this, an impoſſibility of breaking it. They muſt not make any repreſentations of God, becauſe God cannot be repreſented. And the ſame motive or reaſon will be equally proper for all the reſt of the Commandments: *They muſt keep the ſeventh day of the week a holy day.* The reaſon and motive; becauſe there is not an eighth day to keep holy and ſanctifie. *They muſt honour their Parents.* The ground and reaſon of this; becauſe none of the whole Camp had any Fathers or Mothers alive to diſhonour. *They muſt not kill.* The motive and reaſon is; becauſe they were all ſhot-free, and ſo firmly

inchanted

inchanted that none could hurt them. *They must not commit adultery.* The ground and reason is; because there was never a Woman in the Camp, which any man though provok'd with the highest lust could possibly come near or touch with a pair of tongues. *They must not steal.* The great cause thereof is, that there is nothing at all in the Camp for any man to take away. Thus the Doctor imagines Moses to forbid any representations of God because God cannot be represented. And such another discreet Mounsieur was he who solemnly commanded his Bowyer not to make him any shafts at all of a Piggs tail: and he gravely gave him the reason for it, because quoth he of a piggs tail no shaft can be made. Truth is, Moses never thought of any such Law, nor any such reason of it much less; but provided for the security of the Hebrews Religion, that it might remain unchangable and firm in the mids of those many Nations round about them who worshipped false Gods and idols: as Moses very frequently interprets himself and all the Prophets after him. Therefore saith God by Moses, thou shalt have no other Gods but me, thou shalt not make to thy self any figures, as the Gentiles do, nor worship them. For I am a jealous God, and will have no intermingling of devillish idolatry with my service

ſervice; And all the reaſon given by Moſes is gods jealouſie not induring any divine worſhip but his own. This is the very truth and all the truth of this buſineſs, which this Doctor would turn another way, thereby to make Moſes ſeem as ſimple a man as himſelf. And thoſe idols forbidden by Moſes did ſo involve an oppoſition to the true God and his divine worſhip, that People could not poſſibly betake themſelves to one, but they muſt leave the other. Therefore did Moſes forbid both other Gods beſides their own one God, and all idols together: which was by antient Chriſtians very rationally and wiſely reckoned all one and the ſame Commandement: whereof no leſs a Man, then St. Auſtin himſelf is witneſs. But the memories of Abraham, Iſaac and Jacob could bring no ſuch danger with them. And that is our care, for we are not in danger of looſing the faith of Jeſus Chriſt by keeping the Image of him our crucified Lord among us; or forſaking the communion of Saints by retaining their portraictures before our eyes. We ſhould *ipſo facto* renounce our Lord and all his whole Religion, ſhould we ſet up Moſes his forbidden Idols, and make it our religion to worſhip them as heathens did. But we are heartened, incouraged and confirmed in our Chriſtian Religion by looking

on

on the faces of ſo many our glorious Martyrs, holy Anchorets, and Hermits, pious Virgins and Confeſſors, who profeſt this our Religion before us, bravely triumphing by the power of Chriſts love and divine faith, over ſins allurements, and deaths uglieſt terrours; though incompaſſed themſelves with the like paſſions and infirmities we are our ſelves invironed round about. And when we are entred into a Church amongſt ſo many of our worthy Predeceſſors, we compoſe our ſelves more heartily to our devotion then otherwiſe we ſhould do, in imitation of them; remembring now that we are come up to Mount Sion, to the City of our living God, to celeſtial Jeruſalem, and ſociety of Angels, to the Church of Primitive Chriſtians conſcript in the Heavens, to God the Judge of all, to the Spirits of juſt men perfected, to Jeſus the Mediator of a new Teſtament, and to the aſperſion of blood ſpeaking better things than Abel.

§ 10. *The Heathens*, ſaith he, *did ill in their idol worſhip, and yet the wiſer ſort among them teſtifie that they did not hold them to be Gods but worſhipped God in them.* Our acute divine having now by his fine wit ſo clarified Moſes law, that it might not ſo much concern Idolaters as our vulgar Painters; he now begins ſo to purifie idolaters practice

too

too, that they may ſeem but in the ſame condition with our Catholick and beſt Chriſtians. And who would not give his penny to hear him act and ſpeak. The heathens all in general are ſo excuſed in their idolatry. Aaron in his act of apoſtacy, and Jeroboam in his great ſin; that they are all and each of them no otherwiſe faulty then the Church of Rome in his books. Thus doth Mr. Stillingfleet convert idolatrous Nations, while he ſits dreaming in his Cloſet. Here he diminiſhes and there he exaggerates, here he blacks with his Pen, and there he whitens; and then he cries out all is one, all of the ſame meaſure, all of the ſame colour. And truly I believe the great Gyant Goliah and little David might thus be made equal, if the Gyant were beheaded and cut off by the knees, on one ſide; and David on the other ſide, ſet upon a high pair of ſtilts. While Catholicks are made to do what they do not, and Heathens not to do what they do, on a ſuppoſal that all this is true, there can be no great difference. Let us then hear him what he tells us of Heathens in general. *The wiſer ſort among them teſtifie* quoth he, *that they worſhiped not the idols as gods, but worſhiped God in them.* O very good? Thus the wiſer ſort among the Heathens ſay. But firſt who are theſe wiſer ſort? It behooved him to let

us know this. But yet for his own pocket-reasons he does not. But 2ly what says he himself to it? O that is needless: for his Reader will understand well enough what he ought to think, when such a Doctor as Stillingfleet tells him what the wiser sort have thought. No body would think with fools, but with the wiser sort always. And his whole discourse proceeds on this supposed knowledge of the wiser sort, and according to it concludes. We cannot therefore doubt of his mind. But have we no wise sort of antient believers who lived among the Heathens, to testifie unto us what the heathens did? Have we no Apostles and Prophets to hearken to, no renowned and infallible persons to inform us? Surely we have, and those so many, that we need not have recourse either unto persons unknown amongst the heathens for their testimony, or to Mr. Stillingfleet the ingenious trifler. He tells us, *that the Heathens did not worship their Idols as Gods, but worshiped God in them.* But our Apostles and Prophets tell us contrary things. Hear *Moses* speak, who lived among the thickest of the Heathens; To whom did they sacrifice, O *Moses*, whom did the Heathens worship? *Immolaverunt Demoniis & non Deo, Deut.* 32. They worshiped not God but devils, they sacrificed to devils saith he, and not to God. The Nations change their gods, and indeed

indeed they are no Gods, ſaith Jeremy ch 2. but my people have changed their glory unto an Idol. Baruch another Prophet brings in his teſtimony, chap. 4. You have provoked him who made you, ſaith he, even the eternal God, ſacrificing to Devils and not to God. The holy Pſalmiſt he tells us no leſs peremptorily. That they immolated their Sons and Daughters to Devils, and ſacrificed to the idols of Canaan, Pſ. 105. and that all the gods of the Heathens are Devils, Pſ. 95. Saint Paul our own Chriſtian Doctor is bold, and expreſly, teſtifies both againſt Stillingfleet and his wiſer heathens; That the things which Gentiles immolated, they ſacrificed to Devils and not to God, 1 *Cor.* 10. And yet after all this our Doctor is not aſhamed to juſtifie thoſe his clyents the heathens. *They did not worſhip their Idols*, ſaith he, *for Gods, but worſhiped God in them.* And whom ſhall we here believe? Moſes, Jeremy, Baruch, David, St. Paul and all our Chriſtian Doctors, or Stillingfleet rather and his wiſer Heathens unknown to himſelf? They ſacrificed to Devils and not to God: they changed their glory into an Idol: they irritated the eternal God, immolating to devils and not to God: they ſacrificed their ſons and daughters to devils not to God. Thus ſpeak our Prophets and Apoſtles. But Mr. Stillingfleet affirms, they ſacrificed to

God, they imolated to God, they worſhiped God and not devils, they worſhiped not the Idols but God in them. But I diſcern well enough the cauſe of his miſtake. Becauſe they abſtracted the general notion of God, and applyed it, each one to his own idols; therefore he thinks he may ſay they worſhiped God in them. But this is a groſs miſtake. For to worſhip God in a thing, and to worſhip a thing for God who is no God, are two very differing caſes. Chriſtians worſhip God in Chriſt, and they do well; Heathens who worſhiped their Idols for God did ill. Cromwell our late Uſurper after he had murdered our good King, and ſet the Crown upon his own head, would have taken it well, if his Army had told him they honoured him for their King, but not, if they had ſaid they worſhiped the King in him. The firſt word had ſounded in his ears as a grateful flattery, the other as treaſon to himſelf. To abſtract the Deity and apply it to another ſubject unto whom it does not belong, is as far as we are able to behead the true God and ſet his Crown upon the ſhoulders of uſurping devils. And becauſe the true real Deity cannot be removed, either by the pleaſure of the Uſurper or worſhiper, therefore are theſe idols devils and falſe Gods. God cannot be worſhiped in them, becauſe he is not in them; and if they

be

beworſhiped as Gods it is Idolatry; or elſe there is no ſuch thing as idolatry upon Earth.

Aaron, ſaith he, *made the golden Calf, not to reduce the People unto heathen idolatry, but for an embleme of the good Angel who was to go before them.* Here is another excuſe of Aaron his ſmall fault; which drove Moſes his brother and Prince into as great a paſſion of wrath as perhaps he ever felt; even ſo prevalent a grief and anger, that it daſhed in pieces the very tables of the Law he had in his hands; though he was by the teſtimony of holy writ the mildeſt of men: and all this it ſeems for an embleme: And why that emblem? ſince they had ſuch an emblem before in the pillar of cloud by day and fire by night; which was a more ſignificant emblem of the angel who went before them, then any Calf of gold could be. The holy Prophets teſtifie of thoſe People and Aaron, that in Moſes abſence this figure was melted and founded by them to be ſet up in place of the God, who had hitherto conducted them with Moſes now as they thought vaniſhed, out of Egypt into Arabia; and to lead them on the reſt of their way, as their ſupream conduct after the manner of Egyptian Deities. They made a calf in Horeb and adored the figure, they changed their glory into the

likeneſs of a Calf eating hay and forgot their God, Pſal. 125. Now if they forgat their own God, and ſlighted him, and caſt him from them, and changed his glory into a Calf, and worſhiped the very figure: then muſt that ſculptil or ſtatue be now accepted for their God. The like teſtimony gives St. Stephen, Act. 7. They made faith he, a Calf in thoſe days, and offered ſacrifice unto the Idol, and made themſelves merry in the works of their own hands. What can this import, but that they had now altered their religion, renounced their former God, and made to themſelves a new one after the manner of Egypt. It is pitty Mr. Stillingfleet had not been with Aaron; his confidence would have pleaded for him a little more handſomly then he did for himſelf. But the excuſe perhaps being hypocritical and falſe would have more offended Moſes, than his former fault. Aaron knew well enough what he had done. And although he ſomewhat minced his fault, yet would he not tell a lye. I caſt a little mettal into the fire, ſaith he to Moſes, and there came out this Calf. The Doctor adds two pretty reaſons, why neither he nor the people, could ever think of declining then to any heathen idolatry, Firſt *becauſe they had no pretence of doing ſo.* As though the very abſence of Moſes, whom they had long expected and

now

now thought loſt, were not pretence enough, unto ſome leading men in the Camp to raiſe a ſedition and thereby force Aaron to make them ſuch idols, as they were acquainted with in Egypt. It is well enough known, that by the contagion of thoſe leading men, the Camp was ever and anon in ſuch like tumult and ready diſpoſition to apoſtacy. His ſecond reaſon is, *becauſe no intimation is made that they fell into heathen idolatry.* What intimation is given thereof by the Prophet and St. Stephen he takes it ſeems for no intimation at all. *When they fell*, ſaith he, *into heathen idolatry, mention is made of their Gods, as Baal Peor, Moloch, Remphan; but here Aaron is ſaid to make a feaſt to the Lord*: As though there were not Egyptian idols as well as Syrian; and Oſiris and Iſis, as well as Moloch and Remphan. And a feaſt made in honour of this their new God and Religion, might well be ſaid *a feaſt to the Lord.* It was a policy in Aaron, thus to ſpeak, that the common people might not ſuddainly diſcern the alteration. And we may eaſily believe that the leading men, who brought him by perſwaſion and force unto this apoſtacy, ſuggeſted the ſaid ſtratagem; firſt to get the people more univerſally on their ſide without commotion: and then to put ſomething into their mouths for to ſay to Moſes, if he ſhould chance

chance to come upon them ſuddainly and take them beyond expectation in the fact. For that it was a meer pretence of policy is evident by this; that they gave to *Moſes* no ſuch account of any feaſt made unto their antient true God; and ſecondly becauſe their principal Leaders had no purpoſe to make any, for they had now forgot and put away their own true God and caſt him out of their mind, as holy text ſpeaks, *obliti ſunt Dei ſui.*

The Calves ſet up by Jeroboam in Dan and Bethel, were only to keep the People from going up to Jeruſalem, and not to bring them to any idolatry of the heathens. Here is another excuſe for Jeroboam and his peccadillo. Who would not take Mr. Stillingfleet to be a very charitable man, who can cover ſuch a multitude of ſins? and yet is it all no other but a ſecret prodigious malice againſt Catholicks, who muſt bear the more and hear the worſe for it. *Jeroboam* ſaith he *did not alter the divine worſhip, or give any occaſion of idolatry*; No, no. He only kept the People, ſaith he from going up to Jeruſalem, whither they uſed once a year to reſort. And this cou'd be no ſuch great matter; ſince they had the ſame ſervice, the ſame ſacrifice and adoration at home. But why then is Jeroboam charged with idolatry in holy Scripture, as one that had done evil above all that went before

him

him, and made him other gods and molten images to provoke God to anger, and to caſt his own God behind his back, 1 *Reg.* 14. *O, ho, thence we conclude* ſaith our Doctor *that an image ſet up for Gods honor is idolatry; as it is among Papiſts.* And is not this a pretty nimble leigerdemaine of a ſlight man. Firſt who taught him that *Papiſts ſet up images for Gods honour?* I have learned amongſt them that they are ſet up for our incouragement and imitation, and for an honourable memory of their holy Martyrs and Apoſtles. But what honour can one of thoſe images be to God? none at all I think, except indirectly, becauſe *God* is the bleſſed author of all good, whence the ſaid Apoſtles and Martyrs receiv'd their ſtrength and grace. Secondly where does this confident man find, that *Jeroboam ſet up his images for Gods honour? Even no where at all.* His own boldneſs is ſo ſtrong in him, that he ſays what he liſts without any ground or occaſion at all any where, either among ſacred writers or prophane. Thirdly whence doth he gather his negative word, *that Jeroboam acted none of the heathen idolatry, nor brought the People to it?* Even from his own confident brain whence he has the other, expreſly contrary to the teſtimony of holy Writ which ſpeaks, as it were paſſionatly and very emphatically of his notorious idolatry, wherein he

did

did evil above all that were before him, wherein he made him other gods and molten Images, to provoke God to anger, and caſt his own God behind his back. Can he be juſtly charged with all this, only becauſe he kept the Iſraelites from going up to Jeruſalem, and made them do thoſe devotions at home which they were wont to do in that mother Citty. Can only change of place ſuffice for the criminous imputation of idolatry, where is the ſame adoration, ſame rites, ſame ſacrifice, ſame Prieſts, and ſame God. Is it poſſible that the ſame ſervice and Common-prayer-book read by Miniſters of the ſame kind of London and Highgate, be Gods ſervice in one place, and idolatry in the other, all other things agreing but only the circumſtance of place? No indeed, it is not poſſible it ſhould be ſo. But it is very poſſible it ſhould be ſaid ſo. Mr. Stillingfleet here ſpeaks it, and ſpeaks it ſtoutly, on his own head, even againſt all Divine authority and upright reaſon. People may ſin againſt eccleſiaſtical obedience indeed, by not coming up to their parochial Church when they are commanded. But they cannot, only upon that ground, be charged with idolatry, or making ſtrange gods, or caſting their own God behind their back. He muſt be a very paſſionate Prelate, and extreamly unjuſt and ſinfully injurious

jurious, who lays that imputation upon people, upon no other ground or motive then that one circumſtantial neglect of place. And yet holy Scripture ſeveral times thus charges Jeroboam; and puts ſuch a blot upon his ſcutcheon both for his own idolatry, and that into which he induced all the people, that he is ſeldom or never mentioned without his black ſirname; *Jeroboam who made Iſrael to ſin.* If it were true at leaſt, as Mr. Stillingfleet here ſpeaks, that Jeroboam and Iſraels ſin were only a circumſtance of place, and that they and he did in their own tribes but what was done in Jeruſalem, then muſt it needs follow, that there were in the Temple of Jeruſalem ſuch like repreſentations, as thoſe Calves ſet up by Jeroboam in Dan and Bethel, and indeed the very ſame with them. And thence we may gather for our learning, if this be all true, an axiom of great truth and concernment; namely, that one and the ſame piece of worſhip which pleaſes God in the Catholick Church, is an abomination to him in the ways of hereſie and ſchiſme. The very ſame thing which in Jeruſalem and the tribe of Judah were called Cherubims; in Samaria and all the reſt of Iſrael apoſtatiſed from them, was but a Calf.

§ 11.

§ 11. *Charles the Great a noble Emperor caused Books to be set forth against the Council of* Nice *where images had been established, called Carolin Books, and assembled also a Council at* Frankford, *wherein both the said Nicen Council was condemned, and all their reasons for images confuted,* &c. That there were both in the Council of Frankford and Nice too, some Catholick Prelates who propounded difficulties against images cannot be denied. For when ever any Council meets together about any affair, they dispute *pro* and *con*, both for and against it; that the Prelates having all things set before their Eyes that can be said on both sides, might be the better inabled to determine. So doubtless it was done by the Apostles themselves in their great Council held in Jerusalem about Circumcision, where *inquisitio magna facta est*, great inquisition, disputation, and examination was made about it. All this is certain enough. But yet, that either in Frankford or any where else, were made after this their dispute any final or conclusive declaration against the use of images amongst Christians; or that Charles the Emperor should either write Books or cause any to be written, either against images or the Council of Nice wherein they had been then established; or summon that Council of Frankford to withstand

that

that other of Nice unanimously concluded by the Prelates, and confirmed by the general Pastour; this is a thing so apparently false and fictitious, that there needs no more but the knowledge of those very Persons and times to prove it so. Charles the Great was one that adored the Roman Church whereof he was himself a member, above all Emperours that ever was before or since his time. The Council of Frankford, wherein were little less then three hundred Catholick Prelates, was peaceably concluded, and no commotion followed upon it; which must needs have risen, if they had condemned another Council lately celebrated and confirmed by all pastoral authority. Nor was that Frankford Council ever annulled or any way censured either by P. Adrian or any after him. Add to this, that the said Council was both begun and finished under the same Pope Adrian, and his Legates Theophilact and Stephanus, who had presided lately in the said Nicen Council, where the lawful use of images was established. It cannot possibly be imagined that the same Pope and Presidents should conclude in Frankford quite contrary to what they ordered in Nice but seven or eight years before. It is also certain, that the said Council of Frankford, was summoned and assembled, not about images only as

the

the Doctor imagines, but about the question of our Lord Christ his filiation, as all antient histories testifie, against Fœlix and Elipand two Spanish Bishops, and Claudius Taurinensis, who teaching that our Lord is rather to be called an adoptive than natural Son of God raised much commotion in Spain and France: and this novelty of theirs was first condemned at Ratisbone, and afterwards at Frankford. For Fœlix after his first condemnation, repaired to the Emperour Charles his Court who then wintered at Rheginum; and there submitting to the Prelates, was sent thence to the presence of Pope Adrian, where in the Cathedral of St. Peter, he revok'd his Errour. Elipand hearing of his submission grew more violent, and by his books both regained Fœlix again, and disturbed all Germany, as he had France and Spain before. And now to prevent the infection, the Pope and Charles the Emperour agreed to bring together a conciliar Assembly of Prelates in Frankford, wherein presided Theophylact and Stephanus, who had lately concluded the second Council of Nice. Whence it clearly appears that Doctor Stillingfleet quite mistakes the businesse. Now if the same Pope and his very self-same Legates presided first in the Nicen Council, and then in Frankford, as the Doctor acknowledges, we may rationally enough

enough conclude, that the Nicen decrees about images, lately finished in the East, were made known to the West by their acceptation and promulgation at Frankford, where the business of filiation was decided: For this is indeed very true. But no way can we think that the same Presidents would now undo, what they had done a little before. And that this is indeed the whole truth in this business, may be yet confirmed by the authority of the Council of Senon kept not long after, which in their 14. decree thus speaks, *Carolus magnus Francorum Rex Christianissimus in Francorum furdensi conventu ejusdem erroris iconomachorum suppressit insaniam quam infelicissimus quidam Felix in Gallias & Germanias invexerit.* By this testimony it appears, that Felix over and above his capital errour about Christ our Lords adoption, was an iconomachus too or adversary of images, and suffered at Frankford for both his errours: which is not unlikely by the testimony of Platina and Paulus Emilius: For Platina in the life of Pope Adrian, *Biennio post*, saith he, *Theophylactus & Stephanus Episcopi insignes Adriani nomine, Francorum & Germanorum Synodum habuerunt, in qua & Synodus quam septimam Graeci appellabant, & haeresis Feliciana de tollendis imaginibus abrogata est.* And P. Emilius

in

in his second book *de gestis Francorum* speaking of that Council of Frankford, *Et imaginibus*, saith he, *suus honor restitutus est.* The like may be proved out of Blondus, Sabellicus and other historians. So that all these things rightly considered and put together, will sufficiently convince his relation of the Frankford Council to be fictitious and grounddes. If the Council were assembled by the agreement of the Pope and Emperour, then not of the Emperour against the Pope. If to suppress Elipand, Claudius, and Felix; then not the Nicen Prelates. If under the same Pope and Presidents which presided lately in Nice, then not against any thing determined and concluded in Nice. If upon the motive of Elipands errour against our Lord's filiation; then was not an image the principal occasion of it. If Felix were there condemned for his opposition to images, then were not images condemned. If Charles the Great, one of the devoutest to the Roman Church that ever raigned, so much swayed in that Council, then would he not suffer the Roman Church to be there affronted and censured. If an upright Catholick, he would not in spiritual affairs gainsay the Prince of Prelates, who had so lately set his hand and seal to Nicen definitions. In a word, if Charles the Great called that

Council

Council at Frankford, as the Doctor affirms, then without all doubt was that ratified there, which was eſtabliſhed at Nice a little before. For Charles was as much a Roman Catholick as either Stephen and Theophilact, or the Pope himſelf, and knew as well as any man, what obedience is due to the definitions of a Council rightly conſummated and confirmed, as that of Nice was. Binius the great Collector of the Councils proves at large, that all this ſtory of the Carolin books and Frankford Synod aſſembled againſt that of Nice, is a groundleſs fiction. And ſo do Alanus, Surius, Vaſquez, and ſeveral other Doctors. And they are all amazed, whence the rumour ſhould ariſe, and by whom, and in what age or time. But I cannot wonder much at it, ſince I heard lately of a French Gentleman, who affirms and ſhows in a Book of his, that the Engliſh never conquered France, nor ever gave them any one overthrow in battle. And when he was told by a neighbour, of this his notorious falſhood; O, quoth he, my book two hundred years hence may paſs for an authority as good as any that ſpeak otherwiſe. And ſo I think there may poſſibly be ſuch impious men, who out of their preſent malice may furniſh out a lie to infect poſterity, in after times. But he muſt be an unconſcionable wicked man who can do ſuch a deed.

§ 12. *Primitive Christians never used any Images, as the learned of the Church of Rome acknowledge.* He had done well to let us know who are these learned of the Church of Rome. But he will not do us that favour. And we must still take his word for the judgment of the learned sort always. Nay, we must believe too, that he is ever on the learned sorts side. It is indeed unlikely that figures of those holy Persons, who first spread our Christianity in the World, and made it good both by their lives and death, should be frequent in primitive times. First, because those same figures, although they be honourable memories both of their persons and pieties, unto whose zeal and goodness we are so much indebted; yet are they not so necessarily requisite unto any such purpose, but that the Church can be without them. Secondly, because primitive Christians had not amongst them any such plenty of Artists, as we have now a days to make them. Thirdly, because Pagans would have mis-interpreted the end and meaning of such figures, as this our Doctor does in the midst of day light. But that in those primitive times there was never any Christian so ill affected towards those pious representations as is Mr. Still. appears sufficiently by the testimony of those ancient Doctors, who mention incidentally the customs of

of those primitive times; especially about the figure of the Cross, which they made continually on their fore-head and breasts, as a preservative against evil, and kept it all over their houses, particularly in their Bed chambers and closets, either framed in wood or stone, or painted in colours. There be, notwithstanding the deluge of time which swallows up all things, some monuments yet left among us of the respect which those Christians then bore both to the reliques and figures of their Saints. The very Chair of St. James the Apostle and first Bishop of Jerusalem, Eusebius in the seventh book of his history attests, that it was had in great esteem and veneration in all times, even to his own days. Accordingly S. Clement in his sixth book of apostolical constitutions gives this general testimony of that kind of piety in those primitive Christians, τῶν παρὰ θεῷ ζώντων οὐδὲ τὰ λείψανα ἄτιμα The very relicks, saith he, of Saints now living with God are not without their veneration. Some remainds there be also of an apostolical Council at Antioch, gathered out of S. Pamphilus and Origen, wherein caution is given both against the Jews malice and Gentile idols, by opposing the Images of Jesus and his holy Followers against them both: τοῦ μὴ πλανᾶσθαι τοὺς σωζομένους εἰς τὰ εἴδωλα ἀλλ' ἀντεικενεζεῖ τὴν θεανδρικῶν

 ἄχραντον

ἄχραντον χειροποίητον στήλην τοῦ ἀληθινοῦ θεοῦ καὶ σωτῆρος ἡμῶν Ιησοῦ Χριστοῦ, καὶ τῶν αὐτοῦ θεραπόντων αὐτικρυ τῶν εἰδώλων καὶ Ιουδαίων; καὶ μηκέτι πλανᾶσθαι εἰς εἰδῶλα, μηδὲ ὁμοιοῦσαι τοῖς Ιουδάοις. Ignatius also that worthy apostolical Prelate, the third from St. Peter the Apostle in the Chair at Antioch, thus signally speaks of the sign of the Cross in his Epistle to Philadelphia, ὁ γὰρ ἄρχων τοῦ κόσμου &c. The Prince of this World, saith he, rejoyces when any one denies the Cross: for he knows the confession of the Cross to be his own ruin: this is the Standard against his power, which so often as he either sees or hears it spoken of, he shakes and trembles: thus speaks that glorious Prelate. The above-named Eusebius testifies also in the same book of his history, that he saw even in his time the brazen Statue of our Lord Jesus, which was set up in Paneada in Palestin, unto his honour by the woman cured by him of the bloody flix; so notable for miracles, that they were spoke of all the World over. This Statue of our Lord when Julian the apostate caused it to be thrown down, and his own to be set up in place thereof, a strange sodain fire from Heaven consumed the Statue of Julian, as Zozomenus in his fift book witnesses. And of the same brazen Statue of Christ our Lord write also Theo-

Theophilact, Damascenus and several others. And here we may take notice by the way, that charity and devotion set up statues to our Lord, but apostasy & malice pulls them down. And whether Doctor Stillingfleet, who busies himself so much to cast down the Images of Jesus our Lord and his holy followers, would refuse to have his own set up for his great pains, either in Guildhall or Cheapside, he knows best himself. Truly if that were done, I do not believe that any of his neighbours or Countreymen would take him then for a Calf of Bethel. Of the Images of the Virgin Mary made by St. Luke, there is much fame amongst the antient writers, in particular Theodorus, Simeon Metaphrastes and Nicephorus: The last of which does also attest in his second book, that the said precious Relick was carried up and down the whole habitable World of Christians, who looked upon it with a most greedy and unsatisfied devotion. The same Nicephorus adds moreover, how Constantius the Son of Constantine translated the Relicks of St. Luke from Thebes, of St. Andrew from Achaia, and of St. Timothy from Ephesus, unto Constantinople, with a vast concourse and joy of Christian People: and there with all honour and reverential respect inshrined them in a Cathedral Church dedica-

ted to the Apoſtles. Of the Image alſo of Chriſt our Lord imprinted by himſelf in a Handkercher applyed to his own face, and ſent to King Abagarus who requeſted his Picture, write Evagrius, Metaphraſtes and others. Of another Image of Jeſus Chriſt made by Nicodemus, which being ignominiouſly crucified by the Jews wrought many wonderous miracles, we have a ſolemn teſtimony of Athanaſius cited in the fourth action of the ſeventh great Synod. And all this teſtifies that Chriſtians in primitive times were affected towards holy Pictures and Relicks as Catholicks are at this day: at leaſt not ſuch haters and vilifiers of them as is Dr. Stillingfleet. Nor can I conceive how any of the learned in the Church of Rome ſhould be ignorant of theſe things. Nay, the very Church of England, which this Doctor pretends to defend, hath lately put the Images of the Apoſtles and Primitive Saints into their Common-prayer-book and Primers printed by authority. So that if the Doctor had opened his eyes, he might have ſeen clear enough, that all this talk of his is now unſeaſonable, however it might have paſſed well enough in the beginning of the furious reformation: when they pulled down all ſacred figures, and ſuffered none to be ſet up either ſacred or common.

When

When Husbands broke their Wives pictures, and Wives their Husbands, least they ſhould give ill example to St. Peter and Paul, or incourage any of the twelve Apoſtles to creep up again upon their Walls. When children in obedience and duty to their parents, ſpitting upon their effigies, ſaid as they were taught to ſay, I renounce the Devil and all his works. When all the People flocked together in all places to tear down Churches and Chappels, and private Oratories in Houſes, with a Now boys, we are free men, let us eat, drink and play, for to morrow we ſhall dye. No more duty of any our daily Prayers, no more faſting, no more vows, no more troubleſome adoration upon our Knees, no more pining meditations, no more pennance, no more reſtitution, no more Prieſt, no more Altar, no more Croſs or holy Rood, no more Peter and Paul to be ſeen, no more languiſhing memories of Saints, no more obedience to the erring Church, no more ſelf-examination, no more conſcience ſcruples, *&c.* Thoſe times indeed were mad enough. But now People, as newly awaked from Wine, begin to be wiſer and look more ſoberly about them. Even Denmark and Holland conſider now in cold blood the many ſad miſchiefs they acted in hot: nor is our own Countrey wholly

ignorant of the irreparable ruins of thoſe mad times. However, our Doctor will not have his ſport ſpoiled, nor yet his game ſtopt. Punchienella, though Bartholmew fair be ended, may be acted ſtill either in Lincolns-Inn-fields or Chairing croſs or any where elſe, both now and then and ſeven Years hence. It will be ſtill new to ſome body. But Sir, you are to take notice, that nothing being ſo oppoſite to Jeſus our Lord, or his holy law; or even to common reaſon, then Idolatry; the Doctor has craftily placed it, in the very front of his forlorn hope, therby ſurely to affright ſilly Catholicks from their old ſtation, and to deter all others from Communion with them, as Perſons grievouſly guilty of abominable, Pagan, even worſe than Pagan Idolatry; verily Sir *Mandevils Gyant* in the enchanted Valley of *Python*, cannot be more terrifying to a *Night-Walker*; nor Sir *Hudibras* his Squire, mounted on the out-ſide of his ſoft-footed ſteed, to the diffiding *Fidler*; then this Sir Doctors *Monſtrous Idol*, to one who claims part with Chriſt in God. True it is, ſome of the prime Reformers, and others who ſince have thrived in the World therby, through a bitterneſs of ſpirit, againſt the zealous Prelates of the Catholick Church, who oppoſed their Ambition, or Luſt, or both, did caſt this ſcandalous Aſſertion of Idolatry upon Us, for our Veneration

Veneration of Images; heedleſs, as the old Pagans they imitate were, what Accuſations they charge againſt us, or by what ſleevleſs arguments they prove them; ſo they may thereby make their Apoſtacy from our holy Church, ſomewhat colourable amongſt Vulgar Spirits; who ſtill, like the men of Athens, are intent upon Novelties, ignorant of the Nature, motive and deſign of divine Worſhip, a miſtaking wherein only, can beget a juſt imputation of Idolatry on the Worſhipper; ſurely his Doctorſhip may not be ignorant hereof, and therefore, his charging us therewith upon thoſe his ſoft grounds of a Termination of our Worſhip on Pictures, obſcurely and fraudulently worded, argues an unexcuſable Malice, paſſion or dulneſs. Did he ever read, a Divine Worſhip ultimately terminated upon figures, to be allowed by any Canon of the Roman Church? Did any of our Catholick Doctors or Schoolmen, whom he ſeems to have ſwallowed by ſhoals, ever aſſert that termination? Did he learn that Doctrin from any profeſſor of the Catholick faith? I am ſure he did not. But we muſt give the Doctor leave to walk in his own Maze, and to think, and ſpeak, and write too, what he pleaſes; Worſhip of it ſelf, is of a great latitude, therefore to ſpeak to the purpoſe, he ſhould ſet down what he means by

Divine

Divine Worſhip, as diſtinct from other inferior Worſhips, Religious and Civil, whereby it becomes proper to God; then, he ſhould appoint the formal End to which that Worſhip tends, according to the nature of the act, and the duty of him that gives it; but thus concealing, what alone would have cleared Us from his grand calumny, he endeavours to puzzle and delude his greedy Readers, into a belief of our Idolatry, and to a great Veneration of his Reverend and Worſhipful Doctorhood; knowing them to be weathercock-like, eaſily whirl'd about with every grave blaſt of his, if it blows but in the teeth of Popery. He again diſcovers his own real or wilful Ignorance, of what Relative Worſhip is, and whether it tends; every termination of a Latreutical affection or action, wherwith we honour God, as the Authour of life and death, ſignified by the ſacrifices of the Old Law, makes not that Worſhip relative, otherwiſe the Worſhip of God immediatly in ſpirit, would be Relative too Relative Worſhip imports a reference of one object to another in our Worſhip, which therfore looks not upon the former, either as the motive, nor yet as the ultimate term of its tendency, but only as it does occaſionally awaken our ſpirits confined to ſenſible objects in their firſt motion, and oft diſtracted about them, to think

on

on God, by reaſon of ſome connatural, or arbitrary connexion they have, according to the common eſteem of mankind, with Him; and conſequently terminates not our Worſhip, without an indiſpenſable reference to God, the latter object, whence our Divine worſhip takes its firſt Riſe, and whereupon it finally reſts; And thus, not only Divine Relative Worſhip, but other Religious, and civil too, are, and ought to be allowed in any Church or State, which hath any thing Worſhipful in it. Thus the good Saint Paul, will have us bow at the Holy Name of *JESUS*, and why not at the Name of GOD or JEHOVAH; and that, whether it be imagined, ſpoken, printed or painted? ſich God is equally ineffable by any of them; and what One repreſents to the Mind, the other to the Ear, the latter does to the Eye. Their Rubricks too requires a Worſhip of their figurative Bread, and their graver Clergy will ſtil bow to, and be uncovered before, their Communion Board; and who not, when the Parſon prays? I have ſeen Images of the Saints, even of Chriſt at the right hand of his Father, bound up in their Common-prayer-Books, and Uſed by Proteſtants, without fear of Idolatry; and K. James a wiſe and learned Prince, in the Year 1617. ordred pictures of our Saints to be ſet up in his Chappel

pel of Haly-Rudd Houſe in *Edinburgh*, as *Spoteſwood* tells us. Thus good Subjects, for the love they bear their gracious Prince, will ever be uncovered before his Throne; and had the High and Mighties paid their Relative Homage to his Majeſties Ships, by ſticking their Flag, and lowring their Top-Sails, they had not deſerved to be cancel'd the Roll of Free-States; nor, though they hate Papiſts and their Images, did they ever plead that Recognizance, to be Idolatry; had they, I believe, it had made them yet more Ridiculous than they are, even in our own courts. All this Dr. *Still.* might have conſidered, But his tongue is hot, and he muſt ſpeak although it be againſt himſelf, and the very Church he juſtifies, as much as it is againſt the Church he arraigns. Indeed his whole Diſcourſe is ſo frivolouſly ſubtile and ſubtilely frivolous, that no Church needs much to heed what he ſays. This I know and am certain of, that although he ſhould be confuted at large, and confounded for ever by any Catholick Writer, yet ſhall we be never the nearer to any quietneſs and peace. For the next Man that wants a rich Benefice, will if he have but this Man's Confidence, Collect another Book of Popiſh Idolatry out of this Book of Doctor *Stillingfleet*, as he gather'd this of his out of Henry More, Jeremy

remy Tailor, and ſundry others his Predeceſſors; not heeding at all any anſwer that has been given by former Catholicks to the talk, any more than Dr. Stillingfleet does here. They will ever write one out of another, and never regard what has been ſaid to any one of them in defence of that which they oppoſe, abecedarian Scriblers. Nor can there be any end, ſo long as there is a biſhoprick or fat benefice to hope for: and Catholick hands ſo tied up, that they can print nothing unto their own juſtification without inſuperable difficulties and hazard.

I have read in *London* the Defiances of one Fencer to another, both of them in Print. Who accordingly do meet in Bear-Garden without any controul there to baſte one another luſtily for the Peoples pleaſure. And it would be a paſtime I think equally delightful, not leſs profitable, and ſomewhat more civil, to ſee two Men reaſon down one another. We poor men ſhould eſteem it a great favour to us, if our adverſary might read his charge and we our defence, even in Bear-garden. Since neither in Churches, Halls, Univerſities, or Schools are we permitted to ſpeak; or Print any thing to ſpeak for us. And Doctor Stillingfleet who hath made his Defiance already, may, which he hath not yet done,

done, appoint the Day. Not men and fencers onely, but bulls and bears, cocks and dogs, all are permitted to defend themselves when they are invaded, but onely we poor old Christians, whose Religion hath blessed our Land Fifteen-hundred Years. As if it were agreed on all hands that we should never be rightly understood.

Mr. H. Thorndike a grave Divine and learned Doctor in our present English Church both affirms and strongly proves in his Book called *Just Weights and Measures*, that Roman Catholicks are Idolaters no way: Adding also, That they who separate from the Church of Rome as Idolaters, are thereby Schismaticks before God. Thus speaks that learned Man, the Phœnix of divines, who only dares to be honest. And the meer authority of this eminent Protestant may suffice to evacuate all the sophistry of this whole Chapter of this Doctors book: as also of that which follows in the next place about our holy Host and Saints.

Now Sir, I must bid you farewel. And that you may not think me either idle or neglective of my duty and respects to you, pray give me leave to tell you, that what you see here printed but now, was written and ready for

for the Preſs in Auguſt laſt. And before October ended I had finiſhed all my work upon Dr. Stillingfleet's Book, ſuch-like familiar Commentaries, as theſe upon his firſt chapter be. But in all theſe Six Moneths I could get no more Printed for You either at home or abroad, than this poor Fifth Part of the whole, after my many travels, vexations, expences and dangers. Such obſtructions are made about the Preſſes, and ſo many violences offered here continually, far above any uſed ſince we were born, that I can ſee no poſſibility for any whole Book of ours to ſhoot that gulf, be our cauſe never ſo innocent and good. Nay, they will here Print our Catholick Books themſelves, as if they were their own, as Thomas a Kempis, Granada, Parſons Reſolutions, Drexellius, and the like. But if we be taken Printing them, the PRESS is broken, PRINTER puniſhed, and we, if we be found, in danger of our Lives. And therefore I beſeech you, Sir, be content with thus much, or rather this little. The reſt you ſhall have in written hand. In the mean time let Dr. *Still.* triumph and crow as he pleaſes. He is made and has made himſelf ſure enough. Although he hath defied the whole Catholick world, and all that know of it, having ſomething to ſay, are both willing

ling and ready, yet will no Man come forth into the open field againſt him, becauſe they cannot. He thinks himſelf wiſe no doubt; wiſer than millions of men: and may do ſo ſtill. For my part, Sir, I find him as wiſe as one man; and no more. *Farewel.*

TO

TO KATHOLICO.

SIR,

I Am glad you have received my firſt Packet, lately and indeed too late tranſmitted to you: and yet more, that you reſt contented with my brief Poſtill upon ſo ſmall a parcel of Dr. Stillingfleets Book, after ſo long an expectation. Sooner than I did I could ſend you nothing: and although I could have ſaid more upon the firſt Chapter which I ſent you, yet ſince you are ſatisfied with it, I am now content that I ſaid no more. Sir, by that his beginning you may well ſuſpect, that the Doctor means to deal inſincerely with us. And this you ſhall ſee ſo plainly in each parcel of his Book, that you will grieve at his wilfull and ſtudied inſincerity. For as to the aboveſaid buſineſs of Images, firſt he knows well enough, that to ſet up the Statues and Images of renowned perſons after their deceaſe, of magnificent Kings, juſt Judges, learned Philoſophers, valiant Captains, illuſtrious Hiſtorians, powerfull Orators, flouriſhing Poets, great Inventers of Arts and Sciences for a Nations good, has been, and is ſtill, and ever will be the cuſtom of all Nations upon earth; not wholly ex-

cepting the very Jews themſelves, who keeping ſo honourable memories of Abraham, Iſaac and Jacob by Tradition of words, long before they travelled from Egypt into Paleſtine, where they were by the way forbidden to make to themſelves, or worſhip any Idols of the Nations amongſt whom they might converſe, cannot be thought to have had any averſion from the figures or faces of thoſe their Anceſtors, if any they had, or could have had amongſt them. Secondly, the Doctor knows or ought to know, that three very great and good effects are apt to be wrought in poſterity, by means of ſuch figures of their worthy predeceſſors. For thoſe Images do both prolong their memories upon earth, which is ſome honour to them; and create a thankfulneſs in poſterity for their virtue and worthy deeds; and alſo inkindle in them an earneſt emulation of doing the like noble actions in ſucceeding ages. And thirdly, as little can he deny, that all theſe three both innocent and commendable effects are as apt to follow upon the ſight of our Lord and his holy Saints, Apoſtles, Martyrs, Confeſſors, Virgins, whoſe Images only are regarded by the Church. Catholicks not only believe, but experimentally perceive, that ſuch repreſentations do quicken in them from age to age the beloved memory of our crucified

crucified Lord and all his bleſſed followers; that they incite in their hearts a thankfulneſs for ſo many their good deeds ſtill redounding to our good; and that they kindle a deſire of imitating them ſo often as they behold thoſe virtuous faces, once Pilgrims as we now are, and Believers with us; even as they imitated our Lord, by a ſtrange force and courage trampling Sin and Satan under their feet. And thus by Images we do reverence and honour Chriſt our Lord, and his holy Saints, with a reſpect and veneration due unto them, each one in his place and dignity. Nay one yet further good uſe do we, guided by our Faith and Religion, ſtill make of thoſe pious repreſentations: For being aſſured that our Saints in heaven do offer up their incenſe of prayers in behalf of their Brethren on earth, we ſeldom caſt our eyes upon their figures, but deſire in heart at leaſt, to reap ſome benefit thereby, partakers of their heavenly interceſſion: Thus we do. But does Dr. Stillingfleet ſpeak of theſe things, or unto theſe things, or againſt any of theſe things? no not one word. Nor would any cuſtom of ours, or belief or doctrine of the Church, have brought in any of the contents which make up his firſt Chapter, wherein our Image-idolatry is declared and confuted by him. Wherefore laying out his charge againſt

againſt us in a phraſe of ambiguous words induſtriouſly contrived, he brings in thereby all that talk of his, which nothing at all concerns us, and yet ſounds as if it did. This, Sir, is his inſincerity. *Papiſts*, ſaith he, *worſhip God by Images, the Church of Rome worſhips God in Images, and therefore are they Idolaters.* This is his charge, very ambiguous, as all men may ſee, and of an uncertain interpretation. It ſounds in a direct ſence, as if Catholicks had ſome repreſentations of the eternal Deity either made by themſelves, or ſome other way conveighed unto them, by which and in which they worſhip God. Thus chief Magicians pricking their finger, let the blood drop in a pan of burning coals, and when the ſmoak ariſes, down they fall and worſhip their wicked Familiar, whoſe face then appears before them in a Looking-glaſs ſet aforehand for that purpoſe on their Altar. And ſome ſuch way may the Reader conceive, that we *worſhip God in Images*, as they do their Familiar Demon. And again, when it is ſaid that we *worſhip God by Images*, he may as well imagine, that ſetting our Images a fire, we offer them to God as a Burnt-offering, or ſome other ſuch like way worſhip God thereby: For this is the direct and connatural meaning of the words. And in this direct ſence the Doctor proceeds, and brings in thereby

thereby all the contents of that his first Chapter. *Papists*, saith he, *worship God by Images and in Images, which is idolatry and a fond idolatry too. For such a worship cannot terminate upon God, because he hath forbid it. Nor can any representation of the invisible Deity be made, as even the wiser Heathens have acknowledged. An Image of God must needs be below God, and unbeseeming his glory. For which cause Moses forbids it, S. Paul disowns it, learned Christian Doctors abhorre it. This was the fault of Aaron, the fault of Jeroboam, the fault of all the Heathens who worshipped God in their Images or Idols.* Thus our Doctor speaks: and this is all he speaks, quite besides his business and our Catholick custom. For our Images are the representations of our Lord Christ born and crucified for us; and of his holy Apostles and Martyrs, and other his renowned followers. And although we believe Christ our Lord to be God, yet the Image of Christ and the Image of God are two different things, as all men know. This then is the reason, why he words his charge against us in that manner he does, with much insincerity. For if he had only charged us with that which we only do; namely, that we make Images of Christ and his blessed Saints; or that we worship and honour them thereby; this would not have brought in those many materials

terials of his long diſcourſe, nor would he have had any thing thereof to have ſaid againſt us. And ſurely we can only honour them by Images, whoſe Images we ſet up for our uſe; as all men know well enough. And if he will inferre upon another reflected act, becauſe we think we do well thereby in order to God, that we therefore worſhip God by them and in them; this is meerly to trifle. For thus we may be ſaid, and that more properly and truly too, that we worſhip God by the King and in the King, or other Magiſtrates ſet over us by God Almighty for our good: which in that ſence is moſt certainly true. Nay we may as well be charged to worſhip God by and in our Bread and Butter, Beef and Mutton, which we eat giving God thanks thereby. This I ſay is the Doctors inſincerity; totally blameable in Treatiſes of Controverſies that concern Religion, which exact a proper, direct and plain expreſſion. And it is in vain for him to reply, that we uſe alſo the repreſentations of Father, Son and Holy Ghoſt: For we have none of theſe as they are in themſelves, but as they have appeared unto us; the Holy Ghoſt in the form of a Dove, the Son in the form of man, and Father as he ſounds to us under that notion in our ear: which are ſtill no repreſentations of the inviſible Deity, of which the

Doctor

Doctor ſpeaks. And he may remember too, that the preſent Church of England, which he pretends to defend, allows and uſes all theſe Images alſo; even that of God the Father, which many of our Catholick Prelates have excepted againſt and endeavoured to ſuppreſs, however ſome others amongſt them have thought withall, that ſuch a figure might well enough be permitted: becauſe what may be repreſented to the ear, may in the ſame manner be repreſented to the eye alſo. Thus much Sir of the Doctors inſincerity hitherto. And what pretty Sophiſtical tricks he uſes afterward, you may ſee in due time and place. You may note only for the preſent, that after his imagined overthrow of our Chriſtian Images, he now in his ſecond Chapter invades our antient Sacrifice typified by Melchiſedek his bread and wine, which he calls the Hoſt: juſt according to the firſt method of the furious Reformation, which firſt battered our Church-windows, and then ſlurred down the Altar-table.

Hoſt-Idolatry *and* Saint-Idolatry.

The adoration of the Hoſt is a grand piece of Idolatry in the Roman Church: Nor will it ſuffice them here to plead, that they believe Chriſt

to be in the Euchariſt on the ſame divine motives they believe Chriſt to be God, and that they may therefore worſhip him there: for if there were a revelation of his preſence there, yet is there not the ſame command of worſhipping him there, as is of his perſon. Let all the Angels of God adore, and again, all muſt honour the Son as they do the Father, but no news of worſhipping the Hoſt. But ſecondly, there are not the ſame grounds to believe Chriſts preſence here, as that Chriſt is God; and if that preſence be not, then is it idolatry without excuſe. It is here granted, that the perſon of Chriſt viſibly appearing to us in any place, may be worſhipped: but there is not the ſame reaſon of believing and ſeeing. And if any reply, bleſſed is he who hath not ſeen and believed, he may know, that that word is here impertinent, relating not to this matter, but to the Reſurrection. It is alſo granted, that in the celebration of the Euchariſt, we are to give a ſpiritual worſhip to Chriſt, as well as to the Father; performing that Religious Act with a due veneration of his majeſty and power; with a thankfulneſs for his goodneſs, a truſt in his promiſes, and a ſubjection to his ſupreme authority. We grant alſo, that external reverence may be ſhewn in the time of receiving the Euchariſt, in ſignification of our humble and thankful acknowledgement of his benefits. But we deny, firſt, that Divine worſhip is to be given to the

Elements on the account of a real preſence, or that the ſame adoration is to be given out of Communion as in it: And this is the only Controverſie. For how can one be ſure, that the object is ſuch in it ſelf as deſerves worſhip; ſince it ſeems Bread ſtill? The Scripture that ſayes, This is my Body, may be otherwayes interpreted; and then the words will not make it out: and the ſence of them given by Fathers is hard to ſeek, and harder to find, the world being full of diſputes about it. The ſence of the preſent Church can ſtand in no ſtead; For is it enough that the Pope ſay ſo? No. If he define it? No. If a General Council concurre with him? No; unleſs they proceed in a right way: and who knows that? Beſides, how can we tell that he who conſecrates is a Prieſt, or hath any intention to do it? And as we cannot be ſure of the object of worſhip there; ſo neither that we have yet ſufficient reaſon to worſhip. For Divines are not reſolved, whether the humanity of Chriſt, taken abſtractively from the Divinity, be capable of Divine worſhip: ſo that if the humanity be preſent with the Divinity, it is uncertain whether I may worſhip it; and as diſtinct from the Divinity, it is certain I cannot: And though out of the Sacrament we may worſhip Chriſt ſafely enough, yet not ſo in the Sacrament, where his corporal preſence is the cauſe of our adoration, and perhaps without the Divinity at all.

which is unto no purpoſe of Chriſts inſtitution. But ſuppoſe Chriſts Divinity be preſent, yet this gives not ground enough of worſhipping the thing wherein he is preſent: For how and why ſhould it be? Here are their Doctors puzled mightily, to ſhew how their worſhip is terminated in this caſe, and how God is united to the Sacrament more then to the Sun and Moon; and whether there be any hypoſtatical union in one place more then another: What can they urge for any ſufficient authority of this their worſhip? The authority of the Roman Church? That is nothing worth. Catholick Tradition? Let them ſhew it. Scripture? That cannot do it alone, without Council and Fathers, as ſome of their own learned men acknowledge. For the words, This is my Body, may ſtand with a Metaphorical, as well as a real ſence. But if they chance to be miſtaken in the belief of this Doctrine, then can they not certainly be excuſed from Idolatry, as their own men, Biſhop Fiſher, and others do acknowledge; no more then the Manichees and ſome others, who ſaid Chriſt was the Sun, and therefore worſhipped it. Veneration and Invocation of Saints is another piece of Idolatry, &c.

§. 1. The Author having proſecuted in one long Chapter the firſt piece of our Catholick Idolatry, he beſtows upon us another here as long as it, about two other our Idolatrous parcels,

cels, the Euchariſtian Hoſt, and Saints. For Idolatry is ſuch a rumbling ſound, that he thinks not fit to confine it to one Chapter, as the other three ſubjects, *Indevotion*, *Fanatiçiſme* and *Diviſion*; but we muſt hear of it on both ſides our head, unto our double confuſion. But it is here to be noted, that he changes now the mode of his Sophiſtry in to a new kind, I ſuppoſe for his Readers refreſhment; Before he caſt beams, now he throws motes into our Eyes. Our Images he confounds by the Loggs of Heathen Idols; but our Euchariſt by the duſt of Philoſophical curioſities; which he ſo ſpreads abroad that he loſeth his own eye-ſight.

§. 2. And as he changes his Logick, ſo does he alter his phraſe alſo. And he has a reaſon for that too. In his firſt Chapter he charged us with worſhiping God *by Images*, and *in Images*: now he does not ſay in the like phraſe, that we worſhip God *in the Hoſt*, or *by the Hoſt*. And of this his ſudden change of phraſe, I believe every Reader does not take notice, or perceive a reaſon, though the Author have one, and that a good one for it, and I think a couple. For firſt a waggiſh wit muſt ſo provide, that he impoſe upon his adverſary, not that which is true, or ſounds true, but what is, or ſounds falſe. To worſhip God *in Images* ſounds falſe: but to worſhip God

i

in the Hoſt ſounds true: and therefore he impoſes that upon Catholicks, but not this. Secondly, This his diverſity of phraſe brings him in all the materials of that his firſt and this preſent Chapter, which he could never by any force have haled into his paper, unleſs he had carefully ſo placed his words, as here he does. The charge of worſhipping God *in Images*, gave him occaſion to talk *how ſuch a worſhip cannot terminate upon God*; *how that the inviſible Deity cannot be repreſented*; *how the Heathens worſhipped God in their Idols*; *how that Aaron and Jeroboams ſin was no other*, *&c.* which materials fill up his firſt Chapter; and had all failed him, had he ſpoke ſingly of the reſpect which Catholicks bear to their holy Apoſtles and Martyrs, repreſented either to their ear or eye: which is all they do. On the other ſide, his charge of worſhipping *the Hoſt*, and not God *in the Hoſt*, opens him a paſſage for all the talk of this his ſecond Chapter: how *that we have no command in Scripture of worſhipping the Hoſt, though we be commanded to worſhip Chriſt: how that we have no ground to worſhip the Elements*; *how that we cannot be ſure that the Hoſt is an object of worſhip: how Schoolmen are puzled to declare the union with the Elements and Symbols*; *&c.* which are his materials againſt this ſecond parcel of our Idolatry: and had all failed him too; had he fairly impoſed

poſed upon Catholicks a worſhip of God *in the Hoſt*, as before he did a worſhip of God *in Images*. For theſe two great reaſons he warily impoſes upon them in choice phraſes of his own; that people may hear and read in both places, not what Catholicks do, but what they do not: and yet ſo confidently charged upon them, as if it were their right. And thus he makes ſport for himſelf but marrs none; very careful, not to obſtruct, but ſet open a way for his prattle; which is a pretty piece of wit, if it had a little honeſty to make it relliſh.

§. 3. I do not perceive the Author to be ſo jolly in this his ſecond Chapter, as in his firſt. Nor does he argue ſo poſitively againſt this great work of Chriſtian Religion, no leſs ſolid and certain then Chriſtianity it ſelf; as he did before againſt the ceremonious uſe of an Image; which Catholicks heed no otherways then ornaments of their Religion, fruitful in ſo many ſweet fragrant Roſes and Lillies of their Martyrs and other bleſſed Saints. And therefore Dr. St. winks himſelf, that his reader may think here is no truth to be ſeen. Full of doubts he is, that Catholicks may be thought doubtful. *What can they ſhow, what can they urge for this their worſhip? The authority of the Roman Church? that is little worth.* A ſpeedy, quick and dextrous diſpatch. *Catholick tradi-*

tradition? where is it? why do they not ſhew it? who ever heard of it? Poor man, he cannot ſee wood for trees, nor London perhaps in the midſt of Cheapſide, except ſome body point at it. The numerous volumns that have ſet forth this Catholick tradition, as eminent, as clear, as univerſal as Chriſtianity it ſelf, he now remembers them not; no not any one of them can he now call to mind, to lead him out of the maze he is in. *Will they pretend Scripture? all that is diſputed, that is otherwiſe interpreted.* If he continue in this his perplexity, he will turn Atheiſt by and by. For there is no one Article of Chriſtian faith, or Scripture that ſpeaks it, but has been diſputed, denied and otherwiſe interpreted. *What can Scripture,* ſaith he, *do without Councils? and what are Councils but fallible miſtaking buſineſſes?* A ſad plight the man is in: but it is on his own accord and free will; that his reader may imagine Catholicks who are all the world over in a peaceable poſſeſſion of this their faith, to be in the ſame pickle too. He ſimply conceits Catholicks to have their faith to pick up ſome where; and he cannot poſſibly tell where they ſhould glean it, with any aſſurance or quiet: at leaſt he would have it thought they cannot. *Bellarmin, ſaith he, declares by convincing arguments, that Chriſt is God and to be worſhipped: but what Church,*

what

what tradition, what Counſel, what Fathers tell us any ſuch thing of the Hoſt? Alas poor dark man! we muſt not then ever think to pick our Religion out of *Bellarmin* it ſeems. And ſo muſt needs be in the ſame caſe with thoſe Chriſtians who lived before *Bellarmins* time; that is to ſay, either to have our Religion already without *Bellarmins* help, or to ſeek it. But where had *Bellarmin* yet a Child, where had he his Faith before he wrote any thing? ſurely not out of *Bellarmins* books. It is a wonder the Dr. thinks not of this, to help him a little to his ſound ſences. But he is in his extaſie, and will be in it ſtill; And he tells us in this his rapture, that *Bellarmin proved by convincing arguments, that Chriſt is God, and to be worſhipped; but who ever ſaid the like of the Hoſt?* We know, and remember well enough, that the ſame *Bellarmin*, who proves ſo laborioufly that Chriſt is God, declares alſo no leſs effectually in a whole treatiſe of the ſame volume of controverſies, both our Lords Divine preſence in the Euchariſt, and our ſupream veneration, love and honour there due unto him. This we know; and this the Dr. did himſelf know alſo, before he drave himſelf into theſe his fained Apoplexies; wherein he has indeed ſome imperfect glimpſes of it, even now, that we may give

him his due; but the whole treatiſe in *Bellarmin* ſeems to him now at this his diſtance, but as a ſmall black mote, ſuch as an Eagle may happly appear to us flying in the Clouds five miles high above our heads; an atome, a little on this ſide nothing; and therefore not worth ſpeaking of. And by this means he goes on glibly in his extacies, and exclamations unto the end. *What ground have Papiſts, what ground have they for this their worſhip? Scripture? Tradition? Councels? Fathers? Church? Reaſon? where are they? what are they worth? who ever ſaw them? why are they not ſhown?* Thus the good man raves. Although all people before this laſt and worſt age, who ever in any place bore the name of Chriſtians, both Latin and Greek Biſhopricks, who filled up Europe; and all the reſt every where; *Armenians, Habaſſins, Maronites, Jacobites, Muſcovites, Melthites,* had all of them this one ſolemn adoration of God in the Euchariſt, as the great work of Chriſtianity; although antient Fathers, eſpecially the Grecians have left more record of it, than any other parcel of Chriſtian belief and practice; although many great, laborious, and learned volumnes have been ſet forth in this laſt age, both in *France, Germany,* and *England*, whereby that Catholick piety is ſo demonſtrated,

ſtrated, that none who conſiders things in earneſt, can refrain to acknowledg it; yet does Dr. *St.* in his deep extaſy forget all this, and cryes out, *who ever ſaid it? who ever proved it? who ever profeſt it?* And he hopes his Reader, who is ſeldom wiſer than his book, will anſwer to his queſtion, and ſay, No body, No body Sir, you are in the right; and Papiſts are meer Fools and Blockheads.

§ 4. The drift of this Chapter is to ſhew that we can neither believe our Lords preſence in the Euchariſt, nor do any homage to God in him, there figured according to his own ſolemn Inſtitution, as Crucified among us unto our reconciliation and peace. And truly his diſcourſe here tending thereunto, is all of it ſo extraordinary ſlight, that one cannot tell whether himſelf be ſerious, or that he do indeed take us all for Muſhromes, ſo ſoft and fooliſh, that we will be carryed away at his pleaſure by any thing, or indeed by nothing. *Suppoſe*, ſaith he, *we have the ſame Divine Revelation of Chriſts preſence in the Euchariſt as of the Divinity of his Perſon; yet can we not poſſibly worſhip here as there; becauſe there it is ſaid, let all the Angels adore him, but we have no command to worſhip the Hoſt.* As though one and the ſame command, *Let all the Angels adore him*, would

not ſerve indifferently both in Heaven and Earth, both for Angels and men, where ever he is preſent. The Divine revelation of his preſence needs no further command to ingage our worſhip; nor is that ſaid command, *Let all men honour the Son, as the Father, and let all the Angels worſhip him*, determined to any one place, or to any one mode of his preſence. St. *Paul* worſhipped our Lord in the fields of *Damaſcus*, where he met him after his Reſurrection. And yet he had never any command to worſhip him in thoſe plains, either of *Damaſcus* or *Libanus*. The particular Revelation of his preſence there, was a Monitor ſufficient of his duty. *The perſon of Chriſt*, ſaith he, *viſibly appearing to us in any place, may be worſhipped; but there is not the ſame reaſon of believing and ſeeing*. All other good Chriſtians before Dr. *Stillingfleet*, judged revelation and believing to be a ſurer teſtimony in matters of Faith and Religion, than our ſeeing is. Let us hear one of our Chriſtian Doctors ſpeak, whoſe teſtimony will ſerve for all the reſt. *We have not declared unto you*, ſaith St. *Peter*, *the vertue and coming of our Lord Jeſus Chriſt, in any fabulous mythology; but as we have ſeen with our eyes his own Majeſty. For he received from God the Father, honour and glory, by a voyce conveighed unto him from that glori-*

ous

ous magnificence, ſaying thus, This is my well beloved Son, in whom is my ſole content. And this voyce we our ſelves heard derived from Heaven, when we were together with him in the holy Mount. And yet have we more firm Prophetical words, unto which while you attend as to a light ſhining in an obſcure place, ye ſhall do well, until the day dawn, and the morning Star ariſe in your hearts. Thus ſpeaks St. *Peter*, our Lords great Apoſtle, who, though he beheld our Lords Glory in the Mount, and heard there a voyce from Heaven unto his honour, yet he prefers before both theſe private teſtimonies, the one general Authority of Divine Revelation, as firmer and more authentical than either, or yet both of them put together, as the ſole ſtanding unextinguiſhable general light, ſet up in the obſcurity of this our dark life, for the aſſured guidance of all men. As if he had plainly told us, that our private ſences may be deceived, eſpecially in matters of Apparitions and tranſitory Viſions, imparted unto ſome one or other apart. But prophetick ſpeech and revelation, this is general and the ſame to all; this is unerring and firm; this ſtands for ever. Here have we plainly good St. *Peters* mind in this affair. But our Doctor reſolves otherwiſe. Divine revelation, although we have it, will not ſerve his turn. But if he

could ſee Chriſt appearing to him any where, he could worſhip him then, and would perhaps do it. There is not the ſame reaſon with him, in believing and ſeeing, and that is indeed true, St. *Peter* ſayes ſo likewiſe. But St. *Peter* ſays, that believing is firmer than ſeeing: Dr. *Stillingfleet* avers, that ſeeing is firmer than believing. He would be afraid to act that upon meer Divine Revelation, which he will not fear to do upon ſight. Could he ſee Chriſt appear to him, he would worſhip him; but he cannot by any means worſhip him, where Goſpel teſtifies his preſence, and he ſees it not. Nay, he avers a little afterward, that he can kneel down and worſhip Chriſt any where, excepting only in the Euchariſt, where his corporeal preſence is the cauſe of adoration. He can do it where no cauſe obliges him to it, no peculiar cauſe exacting it. But in no wiſe will he be brought to it, where his preſence known by Revelation ſtands to claim it. Goſpel & the cuſtome of Chriſtianity quite ſpoiles his Devotion, and keeps him from doing that homage to our Lord in the Church, which he could freely give him in a Market-place. *And if any ſhould reply, quoth he, that bleſſed is he who hath not ſeen, and yet believed; he may know that this ſaying of his is impertinent to this preſent purpoſe, becauſe it relates only unto the Reſurrecti-*

on

on. This he ſpeaks, not conſidering that the ſaid aſſertion of our Lord, *Bleſſed is he who ſees not, and yet believes*, is indefinite and conſequently general, equally appliable unto all things our Lord ever acted or taught us either to believe or hope for. And as our Lord uſed it to his Diſciples in the buſineſs of the Reſurrection, ſo muſt it hold good equally in that of his Incarnation, Aſcention, or any thing elſe he either ſpoke or acted for us. And though it be applyed unto one thing, it doth not therefore follow that it relates to nothing elſe, nor is pertinent to any other myſtery but that. We may well and properly ſay, according to Dr: *Stillingfleet*, Bleſſed is he who hath not ſeen, and yet believed the Reſurrection. But we muſt not ſay, Bleſſed is he that hath not ſeen, and yet believed the Incarnation, Aſcention, Chriſts miracles in curing the Deaf, Dumb, Lame, and Blind; in raiſing the dead, and preaching eternal happineſs to his followers. Unto all this, that ſaying is impertinent with him, it relates to nothing at all but the Reſurrection. And have we not here a ſolemn and peculiar wit, and one that may well challenge the whole world to come forth into the open field againſt him? But we muſt note here, that the Doctor does not grant any ſuch Divine Revelation, which may either clearly ſpeak our

Lords

Lords preſence in the Euchariſt, or juſtifie our worſhip in it, only he permits it to paſs for diſputation ſake; and avers, that if there were any ſuch Revelation, yet would it not ſuffice to free us from Idolatry: and this he does to give us an experiment of his wit. And that experiment we have had, and muſt be content with it till more come.

§ 5. *It is here granted*, ſaith he, *that in the celebration of the Euchariſt, we are to give a ſpiritual worſhip unto Chriſt, as well as to the Father; performing that religious Act with a due veneration of his Majeſty and power, with a thankfulneſs for his goodneſs, a truſt in his promiſes, and a ſubjection to his ſupreme Authority. We grant alſo, that external reverence may be ſhown in the time of receiving the Euchariſt, in ſignification of our humble and thankful acknowledgment for his benefits.* Here be a great many good things granted us here, and I take them thankfully. In his firſt Chapter he was ſo Zealouſly hot, that he would grant us nothing, no not ſo much as to hang up ſuch pictures in our Chambers as he has himſelf looking upon him in his own; but can we get this grant of his ratified and ſealed by all the Proteſtants in *England*? If it were, the Church of *England* would look the better for it. Nay, will not he himſelf, what he has granted us to day, revoke again to morrow?

The

The Doctor ſhould do well to read over now and then his own grants and denyals. For he is not ſo fixed in them, that one dare take his word, as I could eaſily ſpecifie both in this and other particulars; But I refrain from that work now, as needleſs Sir to you; at leaſt we have as much here granted, as adoration requires. But I cannot perceive he will have any of it relate to ought ſubſiſting in the Euchariſt; but only to the Author of it, who is in Heaven, upon a conſideration of his benefits, which is ſome part of Catholick truth, though not intire.

§ 6. *But we deny*, ſaith he, *that Divine worſhip is to be given to the Elements, upon the account of a real preſence.* This denial alſo, as the words ſtand, is good enough. For none that I know worſhip Elements. Secondly, *We deny that the ſame adoration is to be given out of Communion as in it; and this is the only Controverſy.* I had thought he ſaid before, *that he could worſhip Chriſt any where but only in the Euchariſt, where the corporeal preſence determins a worſhip.* Now he ſeems to ſay, *that he can worſhip him in Communion, and not out of it, and this the only controverſie.* But we muſt take his grants and danyals ſingly, and not ſtand to tye them one to another, leſt we anger our Benefactor. What he gives, we muſt take thankfully, and not look

a gift horſe in the mouth; and what he denyes in one page, he may grant us in another, if we can but have patience.

§ 7. *They cannot be ſure,* ſaith he, *that the object deſerves worſhip, appearing ſtill bread; Scripture, that ſaies,* This is my Body, *may be otherwiſe interpreted, the ſence of the Fathers is hard to find; the preſent Church ſtands in no ſtead. For is it enough, the Pope ſays it? No. If he define it? No. If a General Council concur? No. Unleſs they proceed in a right way; and who can be ſure of that?* Now he throws about his Philoſophy-duſt, to perſwade us we can be ſure of nothing: *It ſtill appears bread.* So it does. Even Chriſt our Lord appeared a meer man, but the eye of Faith apprehended him the Son of the Living God; a Child newly baptized appears, but the ſame it was, and yet is believed to be now regenerate and born again; all that is in man, appears mortal, but is not believed ſo. *Multa videntur quæ non ſunt.* This divine Majeſty hath words of life and power, and calls the things which are not, as thoſe that are; and by his naming them, makes them to be, what he ſays they are. And in thoſe words of life do Catholicks believe and truſt; when taking bread he ſolemnly and ſeriouſly ſaid, at his laſt hour, (inſtituting then an Oblation and Sacrament, moſt ſoveraigne and venerable

ble, to remain in his Church for ever) *This is my Body:* and all Chriſtians hitherto have lived and dyed in this Faith. *Scripture, that ſays, This is my Body, may be otherwiſe interpreted.* Conſidering they were the laſt words of our Loving Lord departing from us, and his final Legacy bequeathed his believers, they cannot be rightly interpreted, but as they ſound. And any other interpretation, that has been yet given by any againſt our Catholick Faith, amounts only unto thus much, *This is not my Body*, which is a ſtrange mad interpretation. *The ſence of the Fathers is hard to ſeek*, ſaith he. But who ſeeks after it? writers of controverſies may take pains to cull it out, and demonſtrate it to unbelievers for their Converſion. But Catholicks have their Faith already, wherein they are educated and bred up from their youth, united to their immediate Paſtors, as theſe are to the reſt of the Catholick Body. *The preſent Church ſtands in no ſtead*, why ſo? that is all in all, as the body is to the finger, hands, and other members, in which they all move: *Is it enough, the Pope ſays it? No*, &c. This man here imagins, firſt, that Catholicks have their Faith to ſeek, which is his feeble imagination. Secondly, That Scripture cannot help them for his reaſon above ſpecified, as feeble as it: And Thirdly, That the preſent

Church can availe as little, becauſe the Popes word is not aſſured, as though the Popes word were the preſent Church. And is not all this a ſtrange raving talk? All men know, I think Sir all men, excepting only this ſpiritual Hector, that as Catholicks have their Faith and Religion by Tradition, from one Generation to another; ſo in it they have ever lived unanimouſly under their immediate Prieſts and Paſtors united altogether in the great Catholick Body, the preſent Church, and never look further. Nor is there any need at all, either of the Popes word or Councels, unleſs ſome great ſedition or ſcandalous Apoſtacy ariſe in ſome one or other particular Dioceſs. For then the Biſhop of the place calls for help of his fellow Biſhops, and the ſupreme Paſtor in particular, and conciliar Aſſemblies, as Governours extraordinary in a tempeſt which may indanger the ſhip. And Catholicks thus keeping cloſe together in one body, united with their Paſtors whom the Holy Ghoſt hath ſet over them for their ſafety and peace, cannot but remain ſteady and immoveable, by the aſſiſtance and bleſſing of that Lord who hath promiſed ever to be with them, even to the worlds conſummation. Nor do they ever ſeek for their Faith any where; for they have it ſufficiently already; and all their care is to conform their lives to

it

it as they ought, that they may get Gods good Spirit, and his holy operations in themſelves, which is the end of their Religion, and all they do in it. And what a pretty peice of ignorance is it in Dr. *Stillingfleet*, to perſwade us that they cannot be certain of their Faith, who are certain, and know themſelves certain, and declare ſo much before the face of the Sun, and all the eyes of Heaven, by their ſtability, fixedneſs, and immovability in Faith, even this particular Faith of our Lords preſence in the Euchariſt, ſo many ages together, and ſuch vaſt diſtant places, not only againſt the dictamen of their own ſences, but even againſt all the violence and ſubtilty of mankind, conſpiring to ſhake all the very nerves and bones of their holy Faith out of joynt. Dr. *Stillingfleet* has more need to conſider in Gods fear, how Catholicks do arrive to this ſtrange aſſurance, rather than emptily to tell us they cannot be ſure.

§ 8. *Their own School-men puzle, and are unreſolved how the whole Humanity can be preſent, how united, how terminate a worſhip*, &c. Here is another handful of his duſt, his curioſity-duſt, to leſſen our aſſurance. If our School-men puzle, and are puzled, we muſt needs be thought unreſolved. But what do theſe School-men puzle, what are they unreſolved in? Not in their Faith, which

ſays that our Lord is preſent with us in his holy Euchariſt ; but in the Philoſophical *Quomodo*, or how this thing, or that thing is. And as they cannot diſagree in Faith, which they received all alike one and the very ſame ; ſo can they not agree in Philoſophy, which they invent and contrive very divers, every one to himſelf, according to his genious and capacity. And what is all this unto us believers, or to one and another among themſelves as they are all Chriſtians ? even juſt nothing. I ſay juſt nothing can the aſſurance of our Faith be prejudiced, by any ſupervening curioſities of men diſputing afterward in their maturer age about the *Quomodo* of it, or the poſſibility of the contrary to it, or the ways of Gods working in it, or concluſions deduced from it, or a hundred ſuch like things introduced by learned and ſubtile School-men, for the ſharpning of wits, and advancement of learning. The Doctor dreams I think, that what ever Catholick writers ſpeak, is Catholick Faith : and conſequently, that they puzle, and are unreſolved in Faith, where ever they are unreſolved : which although it be a pittiful piece of Childiſhneſs to think, yet is not he the only man that rides upon this Hobby-Horſe. *Taylor*, *Poole*, *Moore*, *Hammond*, *Pierſe*, *Whitby*, *Owen*, all of them mount upon the ſame Steed,

Steed, and one cannot tell which of them is the wiſeſt. Faith is before and antecedent: Faith is the Revelation of Jeſus Chriſt conveyed unto us by his Church, uninterruptedly ſucceeding from generation to generation: Faith is plain and ſingle, and equally common to all. But School-learning is ambiguous, doubtful, various, intricate, invented by men, divers and contradictory, and a meer ſtranger in our Chriſtianity, which is a thouſand years older than it, and may in all probability ſubſiſt yet a thouſand years more, after that School-learning is quite vaniſht out of the world. Are all our Anti-catholick adverſaries ſo blind, that they cannot ſee this? It is ſtrange to me, that they ſhould not conſider, that all the ſaid Popiſh Doctors and their Diſciples remain peaceably together, in the ſame profeſſion of Faith all the world over, notwithſtanding theſe their claſhing Philoſophies. For how could they otherwiſe call them all Popiſh Doctors. Faith is one thing, and the declarations of it may be many. One ſingle truth revealed to us by our Lord and his Church from him, may give Philoſophical wits occaſion to raiſe up a hundred queſtions about the modes, circumſtances, and inferences of it. And theſe various concluſions of men, both thoſe which declare Faith, and thoſe which ſuperadd other new things over

and

and beyond it, are Philoſophies commonly called theology, expoſed in the Schools unto the tryal of wits; where they are ſo ſure to ſuffer oppoſition, that not one concluſion in a hundred eſcapes it. So that their puzling about curioſities of their own, doth nothing at all concern either faith or faithful men. Thoſe that love it, let them take their paſtime in that puzling work: but they do not think to be ſaved by it. And they who never know or hear of it, may haply be the better Chriſtians for that, but never the worſe? I believe Jeſus our Lord to be preſent in the Euchariſt, and worſhip him there, and offer up unto Almighty God all my neceſſities with Jeſus my Lord, there figured by his own inſtitution, as crucified before us; all this my Faith teaches me; and all this I do, and can do well enough, though I never either conceive or conſider, how his humanity is united, how it is preſent, how it terminates our worſhip; all which concerns me nothing. Let the curious ſpeculate ſuch like things, and be never the wiſer, but only in a few uncouth words. I am ſatisfied, if I do my duty in ſimplicity and innocency; that duty that is before all theſe ſpeculations one and the ſame, and remains the ſame after them. By a vulgar and familiar example, I may haply be better underſtood. The Doctor both

ſees, and walks, and ſleeps; and ſo do I my ſelf. And yet our School-men are puzled, and mightily unreſolved about all theſe things, how they are done, and cannot poſſibly agree. They cannot conclude, whether our ſeeing be wrought by introreception or extramiſſion of raies; ſome ſay the one way, ſome the other, ſome both. They cannot tell aſſuredly, whether viſion be effected in the cryſtaline humour or nerves; they agree not what thing this ſight or viſion is, nor how it is conveighed or lodged within for future dreams, &c. They are unreſolved how we think or how the world without us gets ſo ſtrangely within us, or how it lyes there couched, or how it circles ſo wonderfully in our ſpirits, or what phyſical thing our thinking is, whether appearances or only motion, and what, and where thoſe appearances, and what the moover: They cannot with any uniformity declare how we walk, how the various ſtrings lye for this motion; where they are knit together; what command, impulſe, or impreſſion ſets the members to move; and how that impulſe is conveighed, and whence it comes; and where ſits the director paramount, whoſe beck is ſo uncontroulable, that each member does ſuddainly his duty according to command. They could never yet agree in the ways of ſleep,

whence it comes, and where it reſides; what is that thing which ſo ſtrangely ſilences all the ſences? where thoſe ſpirits retire, who keep daily Centinal in thoſe Cinque-Ports; and which are their Bed-Chambers? what do they when they thus retire; and how they reſt; how they iſſue next morning each to his own place, without any director, *&c.* Here School-men puzle, here they are unreſolved, here they diſpute and differ. But what then? Cannot I therefore ſee, nor walk, nor think, nor ſleep? No, it ſeems, till the School-men reſolve: ſay you ſo? Let them never reſolve them, and I will try whether I can ſleep at my time, and walk, and think, and look about me. Even juſt ſo it is here, for the dictates and axioms of Faith were before School-mens doubts and reſolutions, and will be ever the ſame, what ever they reſolve or doubt of.

§ 9. *The ſence of thoſe words,* This is my Body, *is doubted of, and interpreted now another way, and ſeveral diſputes ariſe. What have Papiſts to rely upon, ſith the Fathers are themſelves as fallible as other men; neither are they aſſured that they have any Prieſts amongſt them for to conſecrate,* &c. If we can now but ſave our eyes, we are well. For we have but two or three motes more to trouble us. All is doubtful he ſays; doubtful, whether we

we have any Prieſts or no; doubtful, whether we have any certain ſence to our words; doubtful whether we have any men to make ſence of them; doubtful whether we have any truſt and aſſurance upon thoſe men. And what ſhall we do now? Surely he would have us either do, or not do ſomthing or other, but I know not what. We cannot heed holy Fathers, for they are fallible and doubted men. We cannot believe Proteſtants, for they are doubtful men, and divided, and unſettled in their opinions of this point. We cannot regard Dr. *Still.* for he is a doubt-making man, and blunders and ſettles upon nothing, and not certain himſelf, according to what he ſpeaks here of Prieſts out of *Chillingworth*, whether he be a Miniſter or no, or a Clark, or a Chriſtian, or ſo much as a *Stillingfleet.* I think we had beſt keep our ſelves where we are, who doubt nothing at all, and leave the Doctor to play at his Blind-man-buff all alone. If Infidelities and Cavils of men, diſputes and difficulties, ſurmiſed doubts, and vain ſophiſmes muſt annul our Faith; then can we not poſſibly in this world either keep or receive any Faith in God at all. And Chriſt our Lord muſt needs then have appeared among us on this our Earth in vain. For both himſelf, and all the whole truth he delivered us, was in his

time, and all following ages contradicted round about, and opposed, and rendred thereby doubtful by Jews and Pagans; and no less by those people, who Apostatized from that Catholick Society, than any other their outward and forrein Adversaries. And I suppose the Giantly witts of former ages amongst the Rabbies and Philosophers, did with somwhat a more stronger shot from sence and reason, invade our Christian assurance, than any is here discharged out of his Elder-potgun by our doubt-making Doctor. *This is uncertain, Church is slighted, Fathers are otherwise interpreted, there are now who deny it*, &c. What news in all this can trouble me, who could not but foresee, if I did but use my common reason, that all these things would happen. It is not to be expected, that all men should believe at once. And he that believes not, will both conceive doubts, and urge them; both hate a believer and persecute him too, perhaps to death, without any doubt at all. These doubts and oppositions, and enmities raised against Faith, can have no other effect in a true believer, but to strengthen, and spread the roots of it more wide and deeper in his heart. There was a notable Propheſie of our Lord uttered by St. *Simeon*, a worthy great Personage at his birth, ἰδὲ ἀυτὸς κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν

πολλῶν ἐν Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον This Jesus is set both for the fall and rising of many in *Israel*, and for a sign to be contradicted. Both Christ and his whole Faith delivered by him is σημεῖον ἀντιλεγόμενον a Signe and eminent Trophy, set up in the eyes of the whole world, by all grumbling unbelievers to be enviously glanced at, malitiously traduced, and all possible ways opposed and persecuted. *O but what if this Faith of Papists should prove to be false, saith he, then cannot Papists be excused from Idolatry, as their own learned men acknowledg.* This is even wondrous true, whether our own learned men, who are still brought in by him for the imbellishment of his own Clarkship, do acknowledg it, or no. And so, if Jesus Christ himself should prove not to be what he is believed by Catholicks, then would the Doctor also, who is ready to worship him upon the account of that our Faith, declared and maintained by the Catholick Councel of *Nice*, be an Idolator too. A false consequence may easily flow from a false and impossible supposition. But wise men, are more apt to consider their own danger, than other mens. And the Doctor, if he were indeed in earnest, and heeded rather his own Salvation then vain-glory, should rather ask his own soul, I should think, what if this *Catholick Faith*

ſhould be true? Catholicks have for it clear Goſpel, univerſal tradition, all Chriſtian Churches in the world believing it; and that in all ages the Doctor has nothing but his own ſence, and *John Calvin* who fell from that Church, to plead for him. *Were not the* Manichees *cenſured as Idolaters, for worſhiping the Sun in the Firmament, believing it to be God.* They well deſerved to be cenſured. For that was a fancy of their own, grounded upon that word, *he hath ſet his Tabernacle in the Sun*, drawn unto a fond ſence by their private interpretation, contrary to the Authority of the Church and Paſtors, whom they would not obey, when they checked and reproved them for it. Even as now our preſent Proteſtants do put their various fanciful interpretations of *ſigne* and *figure* upon the words of Goſpel, *This is my Body*, which the whole Church of God, out of which they fell, ever loved and reverenced, as the moſt clear evidence of a Heavenly Legacy, the trueſt and realleſt that was ever made to man, and of higheſt concernment to him. Only the *Manichees* judged by their erring, ſurmiſe that our Lords Body was really there, where the Church taught them it was not. Proteſtants think it not really there, where the ſame Church teaches them it is. And thus have we paſſed through thoſe handful of

doubts,

doubts which the Dr. casts before our eyes to perswade us we are not sure, where he knows we are immoveable. And we may worship our Lord in the Eucharist still, as we did before, for *Stillingfleet.*

§ 10. The residue of this Chapter bewraies our third Catholick Idol. Saints namely, and their invocation. There be but three or four words in it of substance (if a falshood may be said indeed to subsist at all) dilated so by his pretty rhetorick, as if he had a mind to teach young Lawyers how to plead in a false cause. *The Heathens, saith he, were not blamed by Christian Doctors, for their ill choice of worship,* Venus *for example, or* Vulcan, *who were wretches; but for giving divine honour to any but the true God, as Papists do.* Here are two untruths, and both notorious ones. For neither do Catholicks give divine honour to Saints, their fellow Servants and Domesticks of Faith; neither is it true, that antient Christian Doctors did not blame the Heathens for their ill choyce of worship; as monuments yet extant, various and weighty monuments do witness, both in St. *Austins Civitate Dei*, and elsewhere. *Wise Heathens worshiped one God supreme, heeding the rest as inferiour powers under him, as Papists do their Saints.* These be two more falshoods, as is already declared in part.

For,

For neither are Saints, any inferiour powers to help us from themſelves, as the Sun, Moon, or *Mercury*; but friends of God in Heaven, and welwiſhers to their Brethren on Earth, ready as *Onias*, *Job*, *Abraham*, and *Daniel*, and all the good Angels, both to deſire and rejoyce at their converſion and peace. Neither did the wiſe Heathens worſhip one God ſupreme, as St. *Paul* expreſly teſtifies in his Epiſtle to the Chriſtians at *Rome*; where he tells them, that even the Pagan Philoſophers whom Dr. *Stillingfleet* calls the *wiſer Heathens*, *held the truth in injuſtice*, *that they did not glorifie nor worſhip the ſupreme God*; *that they became as vain in their thoughts and deeds*, *as any*, *even the unwiſer ſort of them*, *that pretending to be wiſe*, *or wiſer Heathens*, *they became ſtarke Noddies*; *that they transformed Gods truth*, *diſcerned even by his works of Creation into a lye*; *and that they worſhiped and ſerved the Creature* παρὲ τὸν κ]ίσανλα *and not the Creator*. I know well enough that *Varro*, with ſome others of the Heathens about *Rome*, where all ſorts of Idols were brought together for the renown and pomp of that conquering City, began to plead thus, and excuſe their Idolatry, as the Doctor has learned by him here to do. But did St. *Auſtin* admit that plea? or was there ever any Chriſtian, who oppoſed it not, together

together with all our holy Prophets and Apoſtles? *What* ſubordination was there amongſt the *Egyptian*, *Cyrian*, and *Chaldean* Idols; or what Country ever was there among the Heathens, who looked not upon their own Idol-God as Supreme? *Papiſts build Churches to Saints, offer Sacrifice to Saints, as Heathens to thoſe dieties.* Two more falſities. Papiſts do neither of theſe. And the Doctor might be aſhamed to talk thus. Have not Proteſtants, St. *Pauls* Church, St *Peters* Church, St. *Dunſtan*, St. *Steven*, St. *Johns* Church, and the like, even as Catholicks have? And did ever any Catholick in the world, ſay, or write, or profeſs to offer Sacrifice to Saints? *They uſe a formal invocation of them.* One more: Formal invocation, is only an invocation of the cauſe, who is to give the bleſſing, grace, or favour petitioned, and from whom all good things do flow, and not of him who requeſts it. *Popiſh Hymns and Anthems in honour of Saints, are not only Rhetorical Apoſtrophees, uſed by ſome of the Greek Fathers, or poetical flouriſhes, as thoſe of* Damaſcus, Prudentius, Paulinus, Ambroſius, *or only general wiſhes, that Saints would pray for us, of which are ſome inſtances in good Authors, or any devout Aſſemblies, at the Monuments of Martyrs, which were uſual in antient times.* They are

indeed not only this, becauſe they are alſo and principally formal invocations of the moſt glorious God, as any one may perceive, who will pleaſe to read over our Catholick Hymns, for Apoſtles, Martyrs, Confeſſors, Virgins, in the Breviary, as the Doctor (more ſhame for him thus to talk) hath done himſelf. St. *Auſtins example when he ſays, Bleſſed St.* Cyprian *help us in our Prayers, availes not Papiſts at all; for that of St.* Auſtin *was but a pious Apoſtrophee.* It availes as much as we need; call it Apoſtrophe, or what you pleaſe: *Nor does it availe Papiſts, that* Fauſtus, *the Manichean Calumniates Catholicks living in St.* Auſtins *time, with their honouring the memories and ſhrines of Martyrs, and turning the old Idols into Martyrs, which thoſe Catholicks worſhipped with like Vows; for St.* Auſtin's *excuſe of that fact does not agree with the Papiſts that are now adayes.* It ſo well agrees with them, and juſtifies ſo punctually all that ever they do in this affair, that they need not either to change or add one word to it. I will only ſet down that excuſe of St. *Auſtin,* as Mr. *Still.* has been pleaſed here in his book to give it us, without addition, or change of any word. *All the worſhip, ſaith St.* Auſtin, *which we give to Saints, is that of love and ſociety; which is the ſame kind with that we give to holy*

. ly men of this life, who are ready to ſuffer for truth of Goſpel. Sacrifice is not only refuſed to Saints and Angels, but any other Religious honour which is due to God; as the Angel forbad St. John *to fall down and worſhip him; The Heathens indeed built Temples, erected Altars, appointed Prieſts, and offered Sacrifice to their Idols. But we erect no Temples to Martyrs, as to Gods, but memories as to dead men, whoſe Spirits live with God. We raiſe no Altars, on which to Sacrifice to our Martyrs; but unto our one God only, the God of Martyrs as well as ours; at which,* They *as men of God, who have overcome the world by confeſſing him, are named in their place and order, but are not invocated by the Prieſt who Sacrifices. Whatever Chriſtians do at the memories of Martyrs, is for Ornament to thoſe memories, and not as any ſacred rites and ſacrifices belonging to the dead as Gods: Nor do we worſhip our Martyrs with divine honours, nor with the faults of men, as the Gentiles did their Gods.* Thus ſpeaks St. *Auſtin* to *Fauſtus* for the Catholicks then living, as Dr. *Still.* himſelf reports. And the Catholicks now alive need no more to be ſaid for them. And thus his *Idolatry-Romance*, which fill up two of his Chapters, is now happily ended. And me-thinks Sir, that he hath behaved himſelf herein ſomwhat like our

Country *Gypsies*, who meeting with people in the way, under pretence of telling them their Fortunes, ask them many odd uncouth Questions about things past, not easily to be remembred, and speak unintelligable ambiguous words, which put them into so deep a muse, that the *Gypsies* get thereby a fair opportunity to pick their pockets.

TΩ

TΩ

KATHOLIKΩ.

THe Doctor pretends, Sir, in his third Chapter to descend unto some parcels of our morality: perswading us that five pieces of our belief and practice are main hindrances of a good life and devotion: namely, our Doctrine (as he calls it) of penance, of purgatory, of prayers in an unknown tongue, of the efficacy of sacraments, and of our prohibition of scripture. His reasons for all this, or his cunning leiger ways of perverting all these things, his insincerity therein, and notable dissimulation, you shall hear by and by. For perceiving now, that after I have set down the sum of his text in gross, I am forced to repeat it all again by retail, spending thereby both time and paper needlesly, I must content my self to give you his text onely in parts, with my short comment adjoyned to each parcel as I go. But give me

leave to tell you, Sir, thus much in general aforehand, that all this his whole Chapter is so palpably uncharitable and unjust, that no honest understanding Reader, what pleasure soever he took himself in writing it, can read it over without disdain and grief. What is this world come to? and where are we? and what strange things do we see and hear daily? This one book of Dr. Still. is to me such a world of wonders, that I shall not hereafter ever marvel any more at any lie or slander, that I shall know imposed by any whatever wicked man, upon his neighbour. Has the fool said in his heart, there is no God, no providence at all, no care or respect to be used towards men? Are all things lawful that any one shall lust to do or say against his neighbour? no compassion, no truth any more? God help our innocent Catholicks. And sure I am God will help them, and justifie their cause in his own good time, and preserve them always.

Hinderances of a good Life and Devotion.

§. 1. *Their Sacrament of Penance with contrition*, saith he, *is sufficient in the* Church of Rome

Rome for Salvation, without any more ado: No mortyſying of paſſions, no forſaking of ſin is requiſite; who would not be of this fine eaſie way, where all the precepts of holineſs are inſignificant? But what one Catholick man upon the face of the earth, ever thought or ſaid this, which he impoſes here upon them all, as their religion and faith? Holy Goſpel, and all our ſpiritual books, wherein our ſubſtantial religion is contained, both thoſe of antient times, and of our later writers, as Granada, Thomas a Kempis, S. Bonaventure, Parſons Reſolutions, Biſhop Sales, Drexellius, Stella, and others, do all of them preſs and urge this Catholick duty of interiour renovation, ſanctification, and conformity to our Lord Jeſus as the main end of his appearance amongſt men. And Catholicks themſelves know, that it is their onely care and fear, their deſire and ſtudy ſo to do; ſuch men to live, and ſuch to die, as our Lord would have us. For this end we ſay our daily prayers, with our hymns and canticles, for this end we meditate; for this end we faſt and chaſtiſe our bodies, for this we do penance, make reſtitution, give alms, frequent ſacraments, and all that we endeavour according to our poor abilities, Gods good counſels and holy grace aſſiſting us. He who ſhall pleaſe onely to peruſe the writings of Dr.

Eckius, and his fellow Catholicks, who opposed Martin Luther and his Protestant-reformation, when it first rose up; may there clearly see that this interiour sanctity and renovation and holiness of life, is the one great Catholick point, stoutly maintained against those wild and dissolute Reformers, who began now to corrupt the world with that cursed opinion of theirs, that *faith alone is sufficient to salvation.* And what a strange man is this Dr. Stillingfleet! If any one indeed of our men, had objected to Protestants; that in their reformation-way, neither penance, nor contrition, nor satisfaction, nor renovation of life is needful, according to the first Masters of the Reformation, who taught and maintained openly, and in the eyes of this very Sun, that nothing is necessary to salvation, but *onely to believe*, and by that naked faith to apply Christs merits to themselves, all interiour sanctification being both impossible and needless; he had said no more than truth, and what he might easily have proved out of the first Reformers principles; however I hope not maintained now by many of our wiser Protestants in England, who notwithstanding remain still in that reformation which was chalked out for them by such wicked Leaders. But now to lay upon Catholicks that wicked doctrine

of

of Reformers, oppoſed now a whole hundred years by our Catholick Divines, is a deſperate confidence, befitting none but men wholly unconſcionable. Let them keep their own dirt to themſelves, and not throw it into our faces, however they begin now to be weary and aſhamed of it. The precepts of holineſs, ſobriety, and juſtice, are inſignificant to them, who have hitherto even from the very cradles of this unlucky reformation publickly defended them to be inſignificant; and not to us, who have ſtill maintained, that they are the very all in all of Chriſtianity. I have troubled my ſelf ſome while to think, what ſhould move Dr. Still. to invent this ſlander. Some word or other he muſt pervert; but I cannot conclude what it ſhould be. Perhaps he may take occaſion from hence: that whereas there be ſeveral things concurring to our purification after ſin, as Gods grace, and our diſlike of our own ill deeds, fear of Gods wrath and puniſhment, grief for his love and favour forfeited, an humble confeſſion, purpoſe of amendment, and renovation of life; ſome Schoolmen have amongſt their other curioſities, conſidered into which of theſe many things may our juſtification be principally attributed, as the principal virtue and cauſe of it under God. For God who created us

without our ſelves, will not redeem us without our ſelves. And if any one in his philoſophy have ſaid, that confeſſion and ſorrow have the chiefeſt influence on our ſide, that may be enough for Dr. Still to ſay as here he does, that we make confeſſion and contrition all in all, and renovation of life nothing. Or perhaps becauſe Catholick Doctors have taught, that confeſſion, together with contrition, may ſometimes be ſo great and cordial at the laſt hour, that evil men may thereby find mercy with God, as the good thief did, although they have no further leaſure to mend and renew their lives; therefore does this man conclude, that with us confeſſion with contrition is ſufficient, without any more ado. Whence ſoever he concludes or gathers it, he knows beſt himſelf. But this I know, that it is an abominable ſlander. And if all his readers were as skilful in our Catholick religion as we our ſelves who profeſs it, he would not have dared to ſpeak theſe things, deſpairing then of finding any credit either with man, woman, or child.

§. 2. *They of the Church of Rome need little to heed a good life, who can have their ſins expiated in Purgatory by the prayers of the living, which is a doctrine very pleaſing to rich men, but uncomfortable to the poor.* Pretty ſtuff! And need

need not then any man need either to have patience in afflictions, or do his duty, because another prays to God either that he may do so, or find mercy if he have done otherwise? Or must he needs be negligent of himself to day, because he hopes good people will pray for him to morrow, when he cannot help himself? Souls departed are by our Christianity believed to be now out of the place and way of merit: for there is neither art, nor industry, nor any good work to be done in the grave, whether we all hasten. And if friends on earth, where Gods favour may by our dutiful compliance be obtained, do commend their dead to Gods mercy and goodness; this surely cannot make those friends careless of themselves while they remain here living. All men know that it is not enough for our entrance into heaven to cry, Lord, Lord; which is the voice of those who think that onely faith saves; but the will of God who is in heaven is to be fulfilled by every one that shall enter there. And yet it is good and pleasing, and profitable notwithstanding to cry and supplicate unto our Lord God, with all earnestness of heart, both for our selves and friends. *But the poor are then in a sad condition, and the rich man may easilier enter into the kingdom of heaven, than a camel through a needles eye, by procuring Masses for*

their Souls. Who told this man, that the Souls of the poor are not prayed for in the Catholick Church? He onely thinks so. And he thinks amiss therein, as he loves to do. Whence doth he gather that the rich go to heaven so easily in our esteem by Masses? This he thinks too: Perhaps he does: For I am much deceived, if he do not utter many a falshood which he knows to be such, before he utters it. At least none of ours ever told him the one nor the other: and what we believe or do our selves he may easily mistake, and we have had already sufficient experience of his ignorance therein, or some worser misdemeanor. Prayer or whatever good work of Christianity, although it may do some good, yet does it not therefore do all: and what does not all good, must not therefore be denied to do some. Poor *Lazarus*'s may by their cold, hunger, and nakedness, here on earth patiently endured, satisfie for their humane frailties so far with God here, that after this life, having no utmost farthing to account for, they may chance not to need any farther help. But the rich men of the world will not easily be brought unto those many voluntary penances and mortifications, which their sensualities exact, unto their expiation and peace with God. It were a happy thing, if they would

be

be perſwaded in their life-time, to diſtribute part of their goods unto the poor of God, the orphans and widows, their lame, old, decayed, feeble neighbours, as they uſed to do formerly in Catholick times. But if infected by the contagion of ſin and ſinners, they will not be moved to this; yet a charitable diſtribution at their death, though it be a late offering, it is better than none at all. And ſeveral prayers poured forth to God for them after they are departed hence, though they may not perhaps equal their condition to the Soul of a poor believing *Lazarus*, yet will alms-deeds plead their cauſe before God, and prayers will not be in vain. Make your ſelves friends, ſaith our Lord, of the mammon of iniquity, that when you fail, they may receive you into eternal tabernacles. And although it be ſurer, and a more certain way to make thoſe friends betimes, and continually all our whole life time; yet are not they excluded from ſome benefit thereof, who make them late, and at their laſt hour. For they who receive temporal good things out of charity in God, are obliged now in the ſame charity to repay ſpiritual; and all other ſpiritual recompence is now out of ſeaſon, ſave onely prayer and hearty good wiſhes, which are never in vain before God. And it were much to be wiſhed

ed, that Mr. Still. would ceaſe at length to make jeſts of ſacred Goſpel, and apply it ſeriouſly to his own heart and ſoul, as it is intended by our holy Lord. Perhaps he would not then endeavour any more to inrich himſelf, or court promotion by this wicked trade of defaming his innocent neighbours, Gods ancient and renowned ſervants: It is neither impoſſible to God that a camel or cable rope ſhould paſs through a needles eye, nor yet that a rich man ſhould be ſaved, if he will bend himſelf to his duty.

§. 3. *Prayers in an unknown tongue hinder all ſincerity of devotion among Papiſts.* Here the Author wriggles and winds himſelf, like a ſnake in a buſh; ſpeaking ſometimes as if people knew not what their Prieſt ſays; and ſometimes again, as if they knew not what themſelves pray, confounding all things that he may more freely ſport himſelf. *It is better,* ſaith he, *to know what we pray, than not. Chriſtian prayers are not to be uſed like charms. God underſtands more than one language. The more people underſtand, the better they pray. Why ſome pray and not others, if ſome underſtand and not others? Why ſhould any pray, but he that underſtands?* All this is very true, but what and whom does it concern? *People may as well pray at the chiming of Bells, as at*

the

the jargon of Prieſts words. What does he mean by praying at the *jargon* of words, and how at them? Is not this a merry conceited man? And what harm is it if a Chriſtian do pray at the chiming of Bells? Hundreds of good Catholicks pray at the ſtriking of the clock daily: and what then? what harm is this? But his *chiming jargon* put together makes the merriment. If a Catholick prieſt appearing among the Chriſtian flock met together to pray and meditate, and offer themſelves and all their friends to God, joyn himſelf with them, and place himſelf between them and God, to offer to him his own and their neceſſities, to ſacrifice for their peace, as our Lord in his laſt ſupper appointed, to meditate and pray with them for himſelf, and all the people, placed in their humble and ſilent poſture in the Church, what chimes or jargon is there here? But when a man ſpeaks againſt he knows not what, he muſt needs ſay he knows not what againſt it. For Catholicks, whoſe devotion he here derides, pray and meditate both privately all alone in their own cloſets or oratories, and publickly in their Synaxis or aſſembly at Liturgy. Their private devotions take then up an hour or two every day in the week, wherein they keep peculiar prayers and meditations, about the creation, and Gods providence, the incarnation,

carnation, paſſion, myſteries of grace, the duties of life, vice and vertues, Gods mercies and judgments, mans miſery and weakneſs, puniſhments and rewards eternal: And all theſe prayers made either in their own tongue or no words at all, cannot be concern'd in any of this our doctors talk. And their conventual converſe with God in their Synaxis or Maſs, is no otherwiſe. For there met all together, they do but meditate and pray as they did before, but now in a community, either without any words, as was moſt familiar in antient times, or with words, as now is more uſual; underſtanding well enough, both the thoughts and aſpirations of their own hearts, and the words of their lips, if they utter any. Onely there is required here, a little more inſtruction; that they may conceive both what the Prieſt does with them and for them: and alſo how to comply and joyn their hearts with his; that they may all unanimouſly endeavour in this their ſilent, and yet buſie and earneſt commerce with God, to offer up themſelves with the divine ſacrifice, unto their own reconciliation and peace. For the Prieſts great work there, is rather viſible actions than audible words: and whether he ſpeak engliſh or latin, it is all one to them who can ſeldom hear him, and attend not ſo much to his words,

words, as deeds, whenever they cast their eyes that way. And that this is the capital devotion of all antient Christians in their Synaxis, and not any few prayers read in our ears by a Minister in a Pew, has been amply demonstrated by Catholick Doctors, in all the languages of Europe at this day. Their Synaxis was never any hearing or sitting business; but such a posture of humiliation, where every heart submits, every tongue confesses, and every knee bows to God in Jesus our onely hope and refuge. And if the doctour is ignorant of all this, let him turn Catholick that he may understand it better.

§. 4. *The efficacy of sacraments in the Church of Rome, depending upon bare administration without any preparation of mind, is another great enemy to Piety. For their Sacraments confer grace ex opere operato, as the Council of Trent has defined. This being so, what need is there of any preparation of mind, by the exercise of faith, prayer, repentance, any strict examination, or endeavour of raising our selves unto any worthy use of Sacraments. Devotion will never be more easily banished out of the world, than by a perswasion that grace and its comfortable effects may be had without it, without prayer, without endeavour of a holy life, without mortification, and watchfulness after*

the

the benefits which Christs life and death obtained for us. This is a goodly and very plausible harrangue, if it had any foundation or truth in it. Did ever any Council, or Doctor, or Catholick man, either say or believe that our Lords Sacraments do confer grace unto the receiver without any of their preparation, or disposition of heart towards them? Never any one. But all the whole world of Catholicks prepare themselves for them, with all their whole utmost care and endeavour, believing all they can possibly do, is yet too little; unless Gods mercy and goodness interposing accept freely their poor pitiful endeavours. And of the multitude of their Priests in the Catholick world, there is hardly one of a thousand so desperate, but he spends one hour in prayer, recollection, and examination of himself, before he dare approach the Altar. And that one, if any such there be, who shall neglect this his due preparation, so that he communicate unworthily, if by timely and serious repentance he do not recover himself, will harden by degrees, and be lost irrevocably. Thus some do fall away, either openly or occultly; and these occult apostates are easily known by this, that they are wholly taken up in worldly affairs and sensual pleasures, not relishing now any spiritual employments in their closet.

Thus

Thus affairs ſtand with Catholicks in this buſineſs. And what can we then think of this Doctor, who tells the world ſuch a notorious untruth againſt them. *But is it not defined that the Sacraments of the new law confer grace ex opere operato?* This is very true, indeed it is ſo defined. But what is the engliſh of theſe latin words, *ex opere operato*: not ſurely this, *without diſpoſition, without any preparation, or examination, or devotion.* This is not the engliſh of that latin: but this, *By the very work done*; which gives us quite another ſence and meaning. That thing avails by the very work done, which carries with it ſelf a power and virtue, if the work be done, to avail and profit us. Our corporeal meat ſuſtains our bodies *ex opere operato*, or by the very work of eating, done, and completed in all its operations: we all know this. And yet none of us think, that we need not therefore have any appetite or diſpoſition in our bodies, when we eat; or that we need not keep our bodies clean, or ſound, or healthful, that our food may be unto us the ſavour of life unto life, and good nouriture and ſtrength. And the Doctor if he had not ſtudied rather to miſconſtrue all things, than interpret any thing right, might eaſily have diſcerned the true and connatural meaning of the words, by their very place and poſture in the

the canon cited by himself out of the Tridentine Council. For there it is defined and openly declared against the Protestant Reformers, who exalted faith, onely and solitary faith, unto the exclusion of all other good works and use of sacraments; that our Lords sacraments instituted for our sanctification and comfort, are both profitable and necessary unto that end of conveighing grace and sanctity into us, and that by a virtue conferred upon them by the divine Author and Institutor of them. This the Council there defines; oppoſing the virtue of sacraments, shewing it self, and streaming into the heart of the worthy receiver, in *the very thing done*, unto the bare and naked faith of those lewd reformers: even as the sad Council still up and down in all their Sessions did maintain the necessity of prayer, almsdeeds, mortification, penance, justice, truth, satisfaction, sobriety, continence, purity of life, meekness, and all Christian virtues, against that wicked Solifidian heresie, which they with all their force endeavoured utterly to root out. *Siquis dixerit*, saith the Council there, *per ipsa novæ legis sacramenta ex opere operato non conferri gratiam, sed fidem solam divinæ promissionis ad gratiam consequendam sufficere, anathema sit.* Who can be so blind as not to see here plainly declared, that

that our Lords ſacraments have a ſanctifying power either in them or with them, and therefore not to be contemned or neglected, under any pretence of faith, which although it be good and lively with the concurrence of other good works and graces, yet is it without them unprofitable and dead: And amongſt thoſe good helps and quickners of our faith, are the ſacraments by our Lord himſelf inſtituted, none of the leaſt or meaneſt; and therefore to be received with all love and reverence, as the very conduits of divine grace *ex opere operato* derived into our ſouls from thence. Here then we cannot prudently imagine, that our Catholick Prelates in the Council exclude our devotion, diſpoſition of mind, exerciſe of faith, prayer and repentance, ſtrict examination, endeavour of a holy life, mortification and watchfulneſs, all which they had elſewhere eſtabliſhed; but to ſuppoſe rather and include them all: becauſe all theſe are oppoſed unto *faith alone*, as neceſſary preparatives for the receiving of that virtue which ſacraments confer. And the Council rather choſe to expreſs themſelves, when they would ſpeak of the powerful operation of ſacraments, rather in this general way, *ex opere operato*, than any other more particular manner, that they might declare themſelves in words acknow-

ledged and indifferent unto both the great schools in the Catholick world, whereof though both of them agree that grace is conferred *by the thing done*, yet one teaches that the said grace or virtue is inherent and intrinsecal, the other that it is extrinsecal onely and assistant to the sacraments: And therefore would not the Council say, that sacraments contain grace, but that they cause it *ex opere operato*, by their sacramental application unto the faithful and worthy receiver.

It is a long received opinion among schoolmen, saith the doctor, *that sacraments of the old law in conferring grace, depend upon opus operantis, the faith and devotion of the receiver; but those of the new confer grace ex opere operato, without any disposition, internal motion, or preparation of mind.* O shameless ignorance! very fain would this man be thought a deep schoolman, who never penetrated any one schoolman in his life, as it appears sufficiently by his simple talk, nor yet understands them, either what they say, or who they are. Insomuch that I am half perswaded that he takes Lillies Grammar for one of the schoolmen. Is that an opinion, a long received opinion among schoolmen? How long for Gods sake? and among how many of them? All of them for certain. Nay name ten:

for there are many hundreds of schoolmen, and all masters, although not all institutors or founders of the chair; and as simply as I sit here, I have been a piece of one my self; which I now speak, Sir, that this doctor, if he come by any chance to hear of this my little postil, might not fear that he has got some petty abecedarian Commentator, who largely explaining his easier texts, should pass by his more grave and harder ones, untouched. Nay let him name onely one, and it shall suffice. The margent of his book over against this his school-affection, was bare, and able to hold one mans name at least; and yet he leaves it quite empty. He does not quote so much as any one schoolman, for the justification of this his assertion most unconscionably false. And although it nothing concerns us in our defence of faith, what opinion is amongst schoolmen, who have raised an art of their own, an art of talking, defending and proving things never revealed unto us, or any ways edifying to our salvation; yet if there had been any such opinion among schoolmen, then had not Dr. Stillingfleet been unconscionable, however he had been impertinent. Schoolmen do indeed agree unanimously, that the sacraments of the law of Moses conferred no grace at all. So the whole four schools of S. Thomas, and Sco-

tus, Aureolus and Durandus: and all the many Doctors of them teach; however some of them speak otherwise of circumcision, which was from the fathers. But this simple talk, *that sacraments of the old law conferred grace by the disposition of the receiver, the new without it*: as I never heard it before, so does not he know where to find it, except it be in some writings of Mr. Farnaby a late Schoolmaster in London.

Schoolmen are much puzled, and cannot agree how sacraments confer grace, whether as a moral or physical cause, whether as inherent or assistant, whether as an instrument or a sign, &c. I care not if I help the Doctor a little, not in the schoolmens puzling, but his own. The schools of St. Thomas, and all the Doctors of it, in declaring the efficacy of Sacraments (which all Christians equally believe) teach, that they work grace as a physical cause, and as inherent, and as an instrument of it under God. The whole school of Scotus teaches, that they work it as a sign onely, as assistant, and moral cause. And if the Doctor please either to dispute for St. Thomas his way in Scotus his school, or for Scotus his way in the school of St. Thomas; he will find that they do not fumb'e, or puzle, or stand unresolved what to say; but that they struggle stoutly, and maintain incessantly,

ceſſantly, and defend invinceably, both of them their own proper ways and opinions, without ever yielding one inch of ground to the oppoſer. And though the matter be of ſmall importance, yet the glory or ſhame of overcoming or being overcome, is thought by them all to be no ſmall matter. Never did Æneas and Turnus ruſh with a more violent ſhock and and reſolution, than ſometimes they do; *Rumpuntur neſcia vinci Pectora*; and all for an opinion amongſt themſelves, affirmed by one, and gainſaid as reſolutely by the other. Dr. S[illegible]ll. utterly unacquainted in theſe affairs, may ſay as he pleaſes, that they fumble, and puzzle, and are wholly unreſolved. But all this ſignifies no more, but that he is wholly ignorant of what he ſpeaks. *Caſſander and Arnoldus, both Catholicks, do hold it to be a Catholick doctrine, that Sacraments do no good without the devotion of the receiver, and condemn the other opinion of ſome amongſt them, as wicked.* Here the man names us two of our Doctors who hold it to be a Catholick doctrine, that Sacraments do no good without the devotion of the receiver; which we all believe. But he names us not any one, who ever ſaid it was a Catholick doctrine, that they do all their good without any diſpoſition or devotion of the receiver; which is the opinion he has

put upon us all this while, without any fear or wit. Did Caſſander and Arnoldus hold right or wrong? Were they with us or againſt us? If againſt us in faith, then were they not Catholicks themſelves: if with us, then is all Dr. Still.'s diſcourſe againſt us here, both impertinent and falſe. But *I* perceive well enough he neither knows what faith means, nor what it is to be a Catholick. A moſt certain truth it is, that Sacraments do no good to the receiver without a congruous diſpoſition and devotion in him. And all food, whether ſpiritual or corporal, if it do no good, muſt needs do ſome harm. And this is ſomething more than he tells to be ſaid by Arnoldus and Caſſander.

§. 5. *Another enemy to piety is their prohibition of Scripture, and keeping from people Gods holy word, which might direct and comfort them.* This charge bears ſomething more of colour and appearance, than any or all the other four. And yet, things rightly underſtood, it is nothing elſe but a meer colour and appearance. For all the whole fourteen hundred years before PRINTING was found out, in all which time thoſe ſacred writings were ſo rare, that not one of a thouſand could get them, it was the labour and obligation of a Prieſt ſtill nigh

and

and day to read and ſtudy thoſe books, and not for himſelf only, and his own edification, but to gather out thence ſuch holy words as might direct, encourage, and comfort people in the many occurrences of life. For which reaſon the Bible was then called *Liber Sacerdotis*, the Prieſts book: but eſpecially and above all, to collect from thence what he thought might beſt conduce unto devotion and piety towards God. And this was not hard for them to do, after they had once by their united induſtry gathered out of the ſaid Bible a complete Breviary for themſelves. For this lying now by them, eaſily could they turn unto any thing they ſhould have need of on any occaſion. Thus they did before PRINTING was found out. But no ſuch thing is ever done by Miniſters, who leave their people both to buy themſelves a book, and uſe it when they have it as they pleaſe. And now ſince the Invention of PRINTING, peoples hands are ſo filled with holy goſpels, pſalms, hymns, canticles, holy hiſtories, prayers meditations, manuels and the like contents of holy ſcripture, drawn out more amply for them in ſpiritual books; that nothing at all is there in faith or good manners, wherewith they are not as fully acquainted as their Clergy. And all this, as it is nothing elſe but Gods word, ſo is Gods

word nothing elſe but this. Therefore is not Gods word prohibited or kept from people in the Church of Rome, as the doctor affirms. Indeed the whole letter of ſcripture as it lies, is permitted to none, but ſuch as have abilities to uſe it. But what then? Even our ordinary people have more now, than they had in the beſt ages of Chriſtianity, who digeſting well, what they had, ſaved their ſouls by it, and that is enough. And the little they had, was all that is to be had for that purpoſe. I have, Sir, often had occaſion to ſpeak of this ſubject: and muſt be fain now in this my ſpeedy haſte, to borrow ſome help from my words ellewhere delivered, whoſe ſence, though it be perfect enough in my mind, yet if I do not help my ſelf thence, I ſhall ſpend time which I cannot now ſpare, in thinking how to word and expreſs it to you. Thus then it is written of this buſineſs in one place Catholicks have the ſum of ſcripture both for hiſtory and dogm, delivered them in their own language, ſo much as may make for their ſalvation, diſintangled from the tropes and ſchemes, and ambiguous phraſes, wherein it was firſt written, good orders being ſet and inſtituted for their proficiency therein; the ſum of all divine truths belonging to Chriſtianity, and the whole counſel of God for their direction and comfort;

fort; this have Catholicks full and clearly delivered them out of holy writ, and all their whole duty both towards God and their neighbour, in their own language. Nor are they ignorant of any thing that may appertain either to sobriety, justice or piety. The whole sacred story of our Lords incarnation, passion and ascension, all his sacraments, all the whole counsels and precepts of God, which may concern salvation, all his promises and threats, they have them all made known unto them, clear and disintangled from the various tropes and schemes of rhetorick or logick, so interwoven in the sacred authors writings, that it puzzles the greatest clerk with all his literature and science to understand the connexions, transitions of discourse, objections, ambiguous phrases, hebraisms, and grecisms, and such-like obscurities that occur; or to find out the drift and purpose and meaning of places: which things do and have too too often caused mistakes and heresies in the world. And all the sacred truths which it concerns them to practise, the people have still been put in mind of by their priests both in private and publick, to their daily edification. Nor was it ever the fashion in Christianity to throw the bible among people, and so leave them to themselves, as the Reformers have done. Most certain it

is,

is, that the word and will and counsel of God, consists not in letters and syllables, much less in the tropes and modes of rhetorick and logick, which do variously obscure the sacred writ above all books that have ever been penned by man; but in the sence and meaning, which, is easily and securely conveighed. It is no hard matter, for example, to understand, that all men, both Jews and Gentiles, who have ever come to the knowledge of Christ, were beholding to Gods mercy, meerly to Gods mercy for that their conversion and the life of grace they had by it; which is the scope of S. Pauls epistle to the Romans: although to give an account how S. Paul deduces and proves this truth in that his epistle, what arguments he doth either establish or refute, what modes and figures he uses, what tropes and rhetorical schemes be in his expressions, how he passes from one thing to another in his discourse, and by what art of ratiocination the context of his whole letter is knit together, this is neither easie to understand, nor necessary to any mans salvation to discern. And yet the epistle without all this knowledge cannot be understood, or rightly apprehended. And if it be conceived falsly, mistakes and heresies will rise. The will and mind and word of God, this all people are to know, what he hath commanded, what counselled,

ſelled, what threatned, what promiſed, what our Lord did and ſuffered for us, and what we are to ſuffer and do for him, that we may be partakers of his glory. But the humanity and philoſophy that lies couched in holy writ, vulgar people neither can nor have need to dive into it. Nor was the holy ſcripture ever penned or intended for the people immediately, but for the biſhops and prieſts of God, who are to watch over them for their good; and from their lips they are to receive knowledge. Chriſtians were ever fed like pigeons, by the mouth, until they were ſo fledg, that they could now fly & feed themſelves. Once come to maturity, they may read what they pleaſe on Gods name, and the more they attend to lection of holy ſcriptures, the better it is, ſo they apply all unto action and ſanctification of their lives. And again, in an epiſtle of mine its written thus: I have heard many great proteſtant divines ingeniouſly acknowledge that divine comfort and ſanctity of life requiſite to ſalvation, which religion onely aims at, may with more perfection and leſs incovenience be attained by the cuſtoms of the Roman Church, which gives the ſenſe life and meaning of Gods word unto people, without the huſk of the formal letter; than by the way of Proteſtants, which exhibits it to people hidden under the hard ſhell, able to break

break peoples teeth Religion consists not in reading but doing; to be had by heart, and not in the lips: that way is tedious and barren, this fruitful and easie. Christ our Lord drew a compendium of all divine duties into two words, the great apostle into one: and both of them made all to consist in practice. If the several gospels for every day in the year which are or may be in the hands of all Catholicks, the chief particles of divine epistles, those I mean which are of general concernment, books of sacred instructions and meditations upon the mysteries of salvation, and spiritual treatises for all occasions and uses which be numberless, adjoyned to the rites of examination of conscience; continual and daily use of prayer and fasting, and an orderly commemoration of the things our Lord hath wrought for us throughout the year, which all men by law are tied to observe, may not give sufficient acquaintance of what concerns salvation, and enough to promote people towards it, I am to seek what it is that can. Sure I am that the world was first converted without any books at all, and many millions of good Christians both lived piously and died happily, who never saw the Bible. What further good may it do to read the letter of S. Pauls epistle to the Romans for example, or Corinthians, wherein are treated

tell queſtions and caſes that are now quite vaniſhed out of the world, and other theological diſcourſes, which vulgar people can neither underſtand, nor are at all concerned to know. What more of good can accrew to any by the tranſlated letter of a book, whereof nine parts in ten concern not my particular either to practiſe, or ſo much as hear of, than by the meer ſubſtance of Gods will and my own duty once well underſtood, and daily applied unto action & anſwerable good deeds? What is there now in England when the ſaid ſcripture-letter is ſet open unto every eye, any more of peace or charity, piety or juſtice, than in former Catholick times when the ſubſtance of Gods word and will was given people in ſhort, and the obſervance of their duty prolixly preſt upon them? What did they do in thoſe antient Catholick times? They flock'd every day to their Churches, there to pray, meditate, and renew their good purpoſes: they ſung pſalms, hymns, and canticles day & night all over the land; they built all our churches which we have remaining at this day amongſt us, and as many more now razed & pulled down; they founded and endowed our Univerſities, eſtabliſh'd our laws, ſet out tithes & glebe land for the clergy, built hoſpitals, erected corporations; and in a word did all the good things which

we

we find done by our forefathers for our good in this our native kingdom. But what do we now? what have we ſtill been doing ſince the reformation? *quid agitur in Anglia? conſulitur de religione.* Continually are we making and unmaking our religious rites, ſtill building and pulling down our opinions. Former Catholick Chriſtians practiſed, and we diſpute. They had a religion fixt, we are ſtill ſeeking one. They exerciſed themſelves in good works by the guidance of their holy faith, which led them towards them, and preſſed their duty; all theſe works we by our new way evacuate. They had the ſubſtance of religion in their hearts, we the text in our lips. They had nothing to do but conform their lives to Gods will; all our endeavour is to apply Gods word to our own faction. Let there be no longer a miſtake: the queſtion is not, whether people are to have Gods word or no; but whether that word conſiſt in the letter left to the peoples diſpoſal, or in the ſubſtance and meaning of it, urgently impoſed upon people for their practice. And we muſt ſtill and ever remember, that it is not Gods will or word, but the letter of ſcripture onely, which makes hereticks: this may be depraved by men unto their own deſtruction, that cannot.

So that when we come to a concluſion of theſe

these things; there is no such Catholick doctrine, faith, or religion amongst us, which prescribes any of these thing put here in his third chapter upon the Roman Church. For first, our Catholick way is so far from keeping Gods word from the people, that it has been the only great endeavour of our Church and pastors in all times and places, to derive Gods word and will in such a manner unto people, that they may observe and keep it: however they will not permit the letter promiscuously unto all hands without a knowledge of their ability and stayedness; even as they do not suffer all sorts of men to come to holy communion without a license and assurance of their lives and persons. Secondly, that our efficacy of sacraments depends upon meer administration without any preparation of mind, is so false, that every Catholick boy and girl, arrived to years of discretion, will hiss at it. Thirdly, that we pray in an unknown tongue, and know not what we say, is a calumny onely proper for the wise men of Gotam. Fourthly, that prayers for one another after this life ended, do hinder our own holiness and devotion in his present life, is a paradox fit onely for discourse in a tavern or coffee-house over cups. Fifthly, that our sacrament of penance with interiour contrition sufficeth us without any amendment of life,

life, or purpose towards it, is a slander which the doctor could not have vented with applause on any other ground but Billingsgate. He took it seems more pleasure to shew an evil wit, than a good candid nature, which is a perfection more becoming him, and if I be not mistaken by too much charity, more apparent in his courteous conversation with his neighbours, than in his written Romances, or books made against the Church of Rome; which are so false and injurious, that they cannot but hurt as well our Protestant neighbours who read and believe them, as poor innocent Catholicks, who dislike and suffer them. And now, dear Sir, I bid you farwel the second time.

FINIS.

T'Ω KATHOLIKΩ:

FANATICISM.

I Am now, Sir, arrived to the Doctors merriment, a merriment peculiarly prophane, which has gained him much applause. He endeavours in his 4. Chapter to declare and prove, that the Church of Rome is fanatical, founded and supported on fanaticism. A merry theme and fit for a *terræ filius*. And I suppose here, that he means by the Church of Rome, not any material building of stone and morter, either the floor or walls, windows, pillars, steeple or weather-cock, nor yet any men or women, boys or girls in England, Ireland, France, or other countreys, but the Catholick faith and religion profest all over the world, by such as we now in England call Papists. For his readers both Catholick and Protestant, do understand him so to mean.

And this religion and faith, he proves by such arguments to be fanatical; as might infer fanaticism indifferently upon all Kingdoms of the earth, and all mankind; thus he speaks. There were two men and as many more women in distant times and places, who pretended revelations about the unspotted purity of the blessed Virgin Mary: Therefore is the Catholick Church and faith fanatical. Secondly, one St. Catherin of Sena is said to have had shining wounds in her body, and to smell the stench of lecherous men: therefore is their faith and Church fanatical. Thirdly, St. Gregory and St. Bede write of some apparitions: therefore is their religion and faith fanatical. Fourthly, one Bishop appointed a day to be holiday, another built a Church; and both were done by revelation: therefore is their faith and religion fanatical. Fifthly, St. Bennet, St. Francis, St. Dominick, St. Romewal, and St. Bruno founders of chief religious orders among them, had many symptoms of madmen, as to prophesie, to see angels, to neglect their bodies, to be beaten and scoft at by men: therefore is their religion and Church fanatical. Sixthly, about four hundred years ago, there rose a pernicious heresie, which spread far, and caused much disturbance, before they could silence and suppress it: therefore is

their Church and religion fanatical. Seventhly, St. Ignatius founder of the Society of Jesuits was such another fool as St. Francis, and laboured and suffered much, before he could get his order and rule approved by the Bishop: therefore is the Roman Church fanatical. Eightly, one man among them of late printed a spiritual book wherein were some words and phrases unusual and hardly intelligible: therefore is the religion and Church of Rome fanatical. Ninthly, three men amongst them in this last age, uttered blasphemous words against the honour and prerogative of Kings, who are Gods Vicegerents upon earth: therefore is Catholick religion fanatical. All these hollow voices are to be heard and seen in this his Bartholmew Booth, for the recreation of such as love it, issuing unto our great wonderment onely from the belly of one man, breaking wind in the midst of it.

§. 1. Let us see then how all this put together does prove the Church of Rome, whose emblem it is intended, to be fanatical. It is an easie thing to act upon a stage the gravest and sobereſt man alive, in a drunken posture. Wit without honesty, and confidence without conscience, can pervert and turn things upside down at pleasure. But a little reflection will set all straight again.

The Catholick Church and religion here represented as fanatical, first, it has subsisted by the confession of our first reforming Protestants even from the Apostles days, or very little after, spread all over Europ, Asia and Africa. Secondly, it has been imbraced and owned by Kings and Princes, honourable Lawyers, learned Physicians, stout Captains, subtil Philosophers, people innumerable, as the very sands on the sea shore. Thirdly, it made and framed the Laws both of our own Countrey, and every Christian Kingdom. Fourthly, it built the many goodly Churches all over the world, even those here, wherein now Protestants, the right owners excluded by violence, do preach. Fifthly, it set out the glebe land and tyths whereon they live. Sixthly, it founded our Corporations, raised our famous Universities, and furnished their Libraries with books. Seventhly, it has prescribed and delivered us the forms, not of the Sacraments onely, but of any sort either of ecclesiastical or civil instalments. Eighthly, it has triumphed over Jews and Pagans, notwithstanding their power and furious opposition, by Gods blessing and her own innocence, prudence and constancie; and laid asleep the very heresies that have risen up against her in all ages out of her own bowels. All these things, that I may speak no more,

are not the works of fanaticism, they are not the properties, power or gestures of fanaticks. Fanaticism rises up suddenly, and dies like a mushrom; utters a fond defiance, and so vanishes; destroys, but builds nothing; chatters a little like a moon calf, and is seen no more.

§. 2. That our Doctor may proceed somewhat doctor-like, he tells us in the beginning of this his Chapter, what he means by fanaticism. *By it,* saith he, *I understand an enthusiastick way of religion, or resisting authority under pretence of religion.* This is his definition of it. But whether it be one definition or two, it is not easie to say. Indeed and truth, it is no definition at all; but onely an obscure dark wording of things, so purposely ordered, that he may put what he pleases in the circle of fanaticism, besides himself. It is, saith he, *an enthusiastick way of religion.* But what is enthusiastick? what does he mean in these our affairs? and what is a way of religion? A definition ought to be plain and familiar, without ei r amphibology or trope; and more intelli ble than the thing defined. This is not so. E thusiasm in Greek is but the same thing as I piration: Were then the Apostles and Pr phets, who were inspired, and taught tha eir inspired way

of religion, the fanaticks here spoken of, or no? Secondly, what is meant by way? Is it a way chalked out for a man, by his just and legal guide; or a way invented by himself? This is a main business, and perhaps the very essence of fanaticism; and yet it is not here expresst. Thirdly, what is a way of religion? Is it religion it self, or some certain fanciful gestures in the exercise of it, or some odd mode in defending it, or some peculiar manner of applying it unto the conduct of our lives? A clergy man may either in a pulpit or at an altar have many simple wild gestures, and yet be a sound Christian for all that. But is such a one to be understood here to have an enthusiastick way of religion? He who makes it a part of his religion to defame his innocent neighbours wrongfully, perswading people that he does God good service therein; is this man a fanatick? and yet he practises a very mad way of religion. To side first with our English prelacie, and when it is overborn by unlawful violence, to turn unto them who overthrew it; and as soon as it is reestablished, to come back again to it; is this fanaticism? I am sure it is a mad way of religion. He that disables his own Protestant Bishops in one book, being a Protestant himself, and in another inveighs heavily against some Jesuists for resisting their Papist

piſt Biſhops, whom himſelf alſo does not approve; is this man a fanatick yes or no? And yet he follows and treads a very ſtrange mad way of religion. So that obſcure general and tropical words are ſo far from keeping him out, that they include rather, and hem in Dr. Still, himſelf, and wholly inclose him in his own circle of fanaticiſm. Again, his other part, or other whole definition of fanaticiſm, *A reſiſting authority under a pretence of religion*, is obſcure enough too. For there be many ſorts of reſiſting, and many ſorts of authority, and many ſorts of pretences, and many religions pretended: and yet not all of them fanatick. All Proteſtants in their firſt reformation reſiſted all authority of the whole Catholick world, both eccleſiaſtical and civil, and that under pretence of religion, a new way of religion invented by themſelves, oppoſite to the Catholick way, wherein they had all been born and bred: Are all theſe and their ſucceſſors unto this very day fanaticks or no? He will ſay no perhaps, becauſe *they had good reaſon to do it.* But do not Quakers, whom Dr Still. ſpeaks openly to be fanaticks, ſay alſo that they have good reaſon to withſtand and deſert our Proteſtant Engliſh Church. *O but no body ſays ſo but themſelves*: Neither did any but thoſe firſt Proteſtants ſay they had any

reason at all: but the whole Catholick world rose up and condemned them. So that we have got but little light by this definition of his, left wholly in as much obscurity as ever he was himself, after he had been puzling among the Schoolmen. Truth is, we are neither to seek in Logick or into dictionaries, for the meaning and signification of fanaticks, or fanaticism. For the word, as it relates to religion here in England, is of voluntary imposition, never before applied unto any Sects of Christianity, till my Lord General Monk used it in Parliament some few years ago, to express those men who under pretence of their new invented doctrines contemned and rose up against all authority, and waged war and overturnt both Church and State before them, unto the utter impoverishing and desolation of the Land. These our great General, never to be mentioned in England without honour, called Fanaticks, that is to say, mad foolish blasted men, who preferring their own instable conceits (for they had now fallen and shivered into many Sects) before solid obedience unto Church and State, rooted up what ever was fair for the general good of all men, and contenting themselves with the pillage of the Land, could settle nothing at all themselves, either of religion or government in the end. These

he called Fanaticks. And in his great prudence he made choice of that new word, upon hopes that every one of these several sects would lay the epithet upon his neighbour: as indeed they did. And amongst these men, yea the very chief and ringleaders of them, did Mr. Still, our Doctor Joyn himself. And yet does he here in his own little tubrick lay the whole ignominy now upon the Quakers, as a burthen for the younger brothers to carry. And yet were they hardly born, when the work of fanaticism in England was accomplished. By all this we may easily discern what fanaticism means. But yet we must notwithstanding content our selves with the definition he has given us, so far as it can bear any fixt or certain sense; and so proceed.

§. 3. *The Church of Rome*, saith he, *is both ways fanatical, both in an enthusiastick way of religion and resisting authority.* Who would wonder how this charge should be made good, of a Catholick Church whose religion is ever settled, and delivered by tradition from generation to generation, still one and the same; and has no other superior Church on earth, either to resist or observe. But yet does this man go nimbly about his work, without either fear or scruple. *For, first, revelations have been countenanced in that*

Church.

Church. One of an Abbat in a storm, another of St. Norbert, of St. Gertrude, of St Briget, St. Joan, St. Catherin of Sena, about the Conception, and these revelations were contradictory to one another, one affirming the immaculate conception, the other denying it. Oho. is this the first proof of fanaticism in the Church! A very pretty one surely. He has already forgotten his own definition of fanaticism. For here is no mention made either of any new way of religion invented, or of resisting authority under pretence of it. But all that he esteems whimsical or fanciful stuff, must it seems be called fanatical. But can any vain fancies, dreams or visions of two or three, who profess a religion, prove that religion to be fanatical? Yes, will he say, *if they be countenanced.* But, first, they might be countenanced, and yet not as any part of their religion. Secondly, how does he prove they were countenanced? because some Doctors maintained one of those contradictory revelations, and some the other; till the whole business was silenced. Thus he tells his story. But is this to countenance any thing? I think not, nor yet can any one in reason think it. It is moreover certainly believed by all Catholicks in the world, that the blessed Virgin Mother of our Lord Jesus, was ever most pleasing to God, and immaculate in all her

her ways, even from her first Beeing; and this is not questioned by any. The dispute in Schools yet undecided, is only about the Moode & Tense of it; whether that her Sanctity were in her from the beginning, by way of preservation from the blemish of sin, for every conceivable Instant of her being, in her passive Conception, as *Scotus* teaches in his School? or whether it were by way of Sanctification, after the first real instant of her Beeing, wherein, as other Children of *Adam*, by natural progation, she was lyable to Original sin, as the followers of St. *Thomas* affirm? And this was the matter of those their Revelations or Dreams, according to the pious opinion *They* conceived of our Lady's purity, *These* of their Angelical Doctors contemplations. But how does this prove, that our general Faith, wherein they all lived and dyed, is Enthusiastick? There be Dreamers in *England*, good store; and those that dream waking too; and yet may not the Church of *England* be called Fanatick for that. Fond contradictory fancies of some, make not the general Religion, unto whose guidance they are to submit, when they come to be questioned, any ways in fault. Indeed, the Doctors of these Schools, as they have been too earnest in the maintaining their School-Curiosities, to the admiration of innocent Believers, not at all concern'd in their subtilities: So were some

of

Church. One of an Abbat in a storm, another of St. Norbert, of St. Gertrude, of St Briget, St. Joan, St. Catherin of Sena, about the Conception, and these revelations were contradictory to one another, one affirming the immaculate conception, the other denying it. Oho. is this the first proof of fanaticism in the Church! A very pretty one surely. He has already forgotten his own definition of fanaticism. For here is no mention made either of any new way of religion invented, or of resisting authority under pretence of it. But all that he esteems whimsical or fanciful stuff, must it seems be called fanatical. But can any vain fancies, dreams or visions of two or three, who profess a religion, prove that religion to be fanatical? Yes, will he say, *if they be countenanced.* But, first, they might be countenanced, and yet not as any part of their religion. Secondly, how does he prove they were countenanced? because some Doctors maintained one of those contradictory revelations, and some the other; till the whole business was silenced. Thus he tells his story. But is this to countenance any thing? I think not, nor yet can any one in reason think it. It is moreover certainly believed by all Catholicks in the world, that the blessed Virgin Mother of our Lord Jesus, was ever most pleasing to God, and immaculate in all her

her ways, even from her first Beeing; and this is not questioned by any. The dispute in Schools yet undecided, is only about the Moode & Tense of it; whether that her Sanctity were in her from the beginning, by way of preservation from the blemish of sin, for every conceivable Instant of her being, in her passive Conception, as *Scotus* teaches in his School? or whether it were by way of Sanctification, after the first real instant of her Beeing, wherein, as other Children of *Adam*, by natural progation, she was lyable to Original sin, as the followers of St. *Thomas* affirm? And this was the matter of those their Revelations or Dreams, according to the pious opinion *They* conceived of our Lady's purity, *These* of their Angelical Doctors contemplations. But how does this prove, that our general Faith, wherein they all lived and dyed, is Enthusiastick? There be Dreamers in *England*, good store; and those that dream waking too; and yet may not the Church of *England* be called Fanatick for that. Fond contradictory fancies of some, make not the general Religion, unto whose guidance they are to submit, when they come to be questioned, any ways in fault. Indeed, the Doctors of these Schools, as they have been too earnest in the maintaining their School-Curiosities, to the admiration of innocent Believers, not at all concern'd in their subtilities: So were some

of

of them ſtrongly perſwaded about the ſaid Revelations or dreams, for the honour, each of their Schools, and the poſitions they teach; but our Catholick Biſhops, who heed Religion only, concern not themſelves in School Niceties, but in plain and ſolid Faith. It is the property of ſuch as are meer School-men, to reverence their School-*dictates* oft to the prejudice of grace and charity. That *theſe* women ſhould pretend Revelations about a School point, was either the ſtrength of their own fancy, working on the way they had heard, or the weakneſs of their guides; It matters not whether, for Saints are not Saints in every point of their lives; fleſh and blood will ſprout Imbecilities, until their perfection comes; And how hard it is to diſcern the Original of Viſions, which of them is divine, which humane, and perhaps an evil Motion, we have examples enough in holy Writ, amongſt the Prophets and Sons of Prophets. When *Joſaphat* and *Achal*, Kings of *Judah* and *Iſrael*, were to make War on *Ramoth Gilead* all the chief Prophets were called together, even four hundred of them, to give their Counſel; All of theſe pretended revelations from God, and yet ſpeak contrary things, eſpecially *Micheas*, & *Zedechias* were at open defiance one with another, about the truth of their Viſions. And yet all this made not any proof that the Religion of the *Hebrews* was Fanatick. But he that wil

read

read more of these theological subtilties, may see it, if he please, in the works of that learned Divine *Franciscus à Sancta Clara* a Catholick Doctor; especially in his book *De Schismate*, his other called *Paralipomena philosophica*, and a third called *Religio Philosophi*, in a more ample and solid manner there discust. I have now said enough of this business; and something more may chance to add by and by, when occasion offers.

§. 4. *Saint Catherin had her five shining wounds in her hands, feet and side; insensible of all pains in her extasies, and could smell stinking vitious souls, as St. Philip Nerius did afterwards; which is one degree above the enthusiasm of a Quaker.* I know not, how many degrees it is above the enthusiasm of a Quaker, sure I am it is far below the fanaticism of Doctor Stillingfleet, who talks at this wild rate. What is all this, if it were true, to the definition of fanaticism? and where does the fanaticism lie? is not this man strangely frantick himself, who cannot distinguish between peoples religion, and the accidents that do befall them. Were these wounds and Noses any part of their Creed? Although the Doctor have no such nose, yet may he have such a stink; and though he want the wounds, he may have fairy nips, that are as bad. If

St.

St. Catherin were so estranged from sensual things, and so absorpt in God, as is here related, God be thanked for it: if she was not, I can believe in God nevertheless; and my religion is still the same. I did once read a story of a young man in Hungary, who flying for fear, at the coming in of the Turks, into the adjoining woods, lived there so long estranged from all human diet, that all his friends and neighbours after the Turks departure could not take him; till he chanced to slip into a deep pitfall set on purpose to catch him: The reason was, as he afterward related, because his smell became so refined and pure by his living in the woods on the wild and thin provision there, that he smelt men a mile or two off, before they could come near him. And this story I judg to be true, as well as that of St Catherin, who had heavenly helps beside. And if Doctor Still. unacquainted with such things, esteem them whimsical, let him think so. What then? I do not. It is but the various judgment of two petty Doctors. My religion however is still the same solid faith it was: unless the pain I have now actually in my side, must give the Church of God a pleurisie.

§. 5. *Visions and apparitions have been made use of by them, to prove Doctrines that were before;*

fore; as those related by S. Gregory and S. Bede to prove purgatory; appearances of a child to prove transubstantiation; of a black man blotting sins out of a book, when a thief did penance, to prove confession. Very good. Then were not those parcels of faith brought in by those visions. And a whimsical proof by any Minister, to declare and justifie his text, does not infer that divine text to be therefore Enthusiasm. He told us before, like a Doctor, that fanaticism was some new enthusiastick way of Religion, or resisting authority under pretence of it. Where is all this here? Is fanaticism now some other thing? nothing but a weak proof? whether Dr. Still. himself hath ever used in his Sermons any such proof as this is, when he hath discoursed of the souls superviving after this life ended, I cannot tell. But *I* am confident that if he hath, he did not therefore think himself a fanatick, nor yet any others who heard him speak it. I should, if he had either reason or apparition for any thing he utters in this Book of his, think the better both of him and it. The best is, that all these apparitions here related, were first written by venerable and grave men, whose words are of greater authority than Stillingfleet-derisions.

§. 6. They

§ 6. *They not onely prove Doctrines, but even define things meerly by private revelations.* Do they so? What are these *things* so defined? What is the reason he changes his phrase, and says not, as we might have expected he should, that they not onely prove *doctrines* that were before, but define *doctrines* also, upon private revelations. He is wary in this, and calls them *things*, not *doctrines*. But yet hopes still that his Reader will so understand, as if they defined doctrines as well as proved them upon private revelations. He has a multitude of these little tricks; which I must let pass. But what *things* do they define? Let us hear them. *Pope Urban the fourth determined the festival of corpus Christi day, upon a revelation made to some Nuns in Leeds. Pope Boniface the feast of the archangel Michael upon another made to the Bishop of Siponto.* *And why*, saith he, *should we be told of fanaticism so often? Do we found our religion upon any such visions?* Here we have now the *things* defined upon private revelations; onely a couple of holy days; or rather one holy day; and one Church built upon a hill; and neither of them upon private revelations. The appearance of an Angel, which caused the building of the Church, was solemn and publick. But corpus Christi day was instituted

tuted apart, or rather transferred from Maunday thursday in holy week, untill the Paschal festival were ended; because in the holy week, other affairs of piety towards the passion of our Lord, unknown to Dr. Stillingfleet, do so take up all that time, that people cannot then sufficiently celebrate the institution of the Eucharist, as they would and ought to do This is the known reason why *corpus Christi* day was instituted to be kept apart, the thursday after Trinity. And if some Nuns had any vision that so it ought to be, what then? It onely follows hence, that the vision they had proved true: and not that any part of Catholick religion was built upon such visions. For all the religion or faith that is in this business, was before that institution of the holy day. A circumstance of time or place for the exercise of religion, though it be defined, is not to define religion it self. The real presence or corpus Christi was believed and loved and reverenced long before Pope Urban; and the Angels of God honoured before Pope Boniface was born. *Why*, sai h Mr. Still. *should we hear so often of fanaticism? Do we found our religion upon any such visions.* And who, gentle Doctor, does found any relgion upon them? Do you call the building of a Church or institution of a holy day, a founding of

religion? And who tells you so often of fanaticism? You cast it indeed upon one another here in England, Presbyterians, Anabaptists, and other such like: I know no body else who tell you of it. But if you will have me speak what I now think; all the whole protestant reformation is fanaticism to me, even in the most rigorous and strictest sense.

§ 7. *Their religious orders, even the chief among them, Benedictins, Carthusians, Dominicans, Franciscans and Jesuits were all instituted by enthusiastick persons, upon the credit of their visions and revelations: so much hath fanaticism contributed to their support.* Now this man blows upon us a little more nearly than hitherto: and yet he blasts but his own soul thereby. For first the Catholick Church is truly and properly supported by Jesus Christ, her founder and divine Master. Then, by the innocence, purity and powerfulness of her faith. Next to this, by the care and vigilancy of Apostles, venerable Bishops, and holy Priests, who made unblameable thereby in themselves, are industrious to teach and exhort, and see this holy religion observed and put in practise by others committed to their charge. And then also, by religious people and all those good Christians, who do earnestly heed those heavenly dictates of

our

our Lord, to fulfill them; ſo diſtributing the time of this their ſhort life, that now they practiſe one good thing, and then another, as occaſion offers, till all juſtice be fulfilled; keeping themſelves unſpotted of the world. So that religious people do no otherways ſupport the Church, but by their ſtudious obſervance of her holy laws and counſels: unleſs the venerable Biſhops do call forth ſome virtuous choice men amongſt them for their help. This is moſt certain. Secondly, no leſs certain it is, that the founders of religious orders were both pious and wiſe perſons, and ſeveral ways proved to be ſo, by their miraculous and innocent lives, before their rule was allowed of. Nor were any of them accepted, as this man ſpeaks of, by the credit of their own viſions. Thirdly, although the Benedictins and others here mentioned, were very eminently religious in the Weſt part of the Church: Yet it is not ſo certain that they are the chief of all religious that either are or have been in Church in any place or age. Very eminent were the orders founded by St. Auſtin, that venerable Doctor and Biſhop in Africa; the Monks of St. Martin a Biſhop in France; thoſe of St. Malachy in Ireland; the religious of St. Baſil, of St. Pacomius, of Caſſianus, St. Jerom, and ſeveral others in the Eaſt and South part

of the Church. Very eminent without all doubt, were those many religious Societies, whom St. Jerom and others testifie to have spread themselves all over Syria, Armenia, Persia, Ethiopia, Asia, and all the northern parts, even amongst the Goths and Dacians, before the fourth age of the Christian Church. Very eminent were the religious institutes which were all over the countrey we now inhabit, in the Britons time, long before our forefathers the Saxons came in upon them, under the rule of St. Columba, the rule of St. Brendan, the rule of St. Columbanus, the rule of St. David, the rule of St. Martin, the rule of St. Austin, the rule of St. Patrick, the rule of Lyrinum, the rule of St. Regulus, the rule of St. Ninian, the rule of Floriacum, the rule of St. Joseph. Very eminent were the episcopal Monasteries, all over the Christian world in primitive times; especially for the first six hundred years of Christianity, wherein Bishops themselves led a monastical life with their clergy, in a community together. And out of this clergy were selected still the choicest men for virtue and learning, to oversee the parishes; amongst whom they still lived by the said rule, as far as it could be accommodated to their occasions, unto the edification and comfort of the people. And although our clergy is

not

not ordinarily educated now adays in so strict a course, yet is it no ways handsom for all that, in my judgment, that these men of God, Priests of our Lord Jesus, and venerable dispensers of his mysteries, should any of them be called Seculars: especially sith their state and condition requires, that they live in chastity, under an obedience to their Bishops, and perhaps without an absolute dominion of their own goods: and all of them prescribe to themselves some good rule or other for the government of their lives. Very eminent were the religions of St Mark in Alexandria, where thousands of them lived more like Angels of God than men. Very eminent were the religious orders instituted by the Apostles; amongst whom all things were common, and none had any thing which he could call his own. For they all made a voluntary abdication of their goods, that they might serve God uniformly in a community together. Amongst whom Ananias pretending to enter, as dispropriated of all his goods like the rest, which indeed he was not; suffered a corporal death for his dissimulation. So that religious institutes are as antient as Christianity it self. For it is not to be thought that St. Peter and the other Apostles, would exhort any to a greater perfection of life, than they professed them-

ſelves, by their education under Jeſus the great Maſter, whoſe words and counſels muſt ſtill be profeſt by ſome in his Church: while others, whoſe condition of life cannot reach ſo high, conform themſelves to the rules and precepts of ſobriety, juſtice and piety, that are common to all, loving the reſt of their Catholick body, which may ſerve God better than they can do in their worldly entanglements. And I am very clearly perſuaded, that the true real Church of God, wherein Chriſts good Spirit dwells, as it never has been, ſo never can it be without religious orders. And it is hard to ſay which of them all from the beginning of the Church to this day is the chiefeſt; or what founder of them was moſt enthuſiaſtical.

§. 8. *It is a fair way towards the proof of St. Bennets fanaticiſm, as alſo of St. Romwall, St. Bruno, St. Francis and St. Dominick, that Bellarmine confeſſes thoſe orders to be inſtituted by the inſpiration of the holy Ghoſt.* Here the author ſhows himſelf a *Typhæus* or *terræ filius* indeed. If this be a fair way, I know not what is a foul one. Is the inſpiration of the Holy Ghoſt the fanaticiſm here ſpoken of? or is one of them a fair way to infer and conclude the other? What a kind of deſperate talk is this? is the inſpiration of the Holy

Holy Ghoſt and fanaticiſm all one with Bellarmin? or is it all one and the ſame thing with Mr. Stillingfleet? He does not expreſs himſelf here, any further in this buſineſs: but leaves us in our amazement, to think what we pleaſe. But could good St. Bennet ever expect to hear ſuch words ſpoken of him in our iſland of England, ſo much illuſtrated by his children, for ſo many ages together; in which time have reſorted to his Monaſteries millions of pious ſouls, leaving father and mother and all pleaſures, honours, dignities and pride of this weak and ſhort and ſinful life, unto their more ſincere and endleſs bliſs. Muſt St. Romwal and St. Bruno thoſe retired Baptiſts, and fathers of the renowned Camaldulenſians and Chartreux Monks, muſt St. Dominick that patriarch of piety and zeal towards all mens ſalvation; muſt St. Francis full of God, Francis the meek, the poor beadsman and interceſſor for all mankind, in whom Jeſus himſelf our bleſſed Lord ſeemed again to live and breath and bleed afreſh; muſt theſe and ſuch like men, whom former proteſtants themſelves have ſo much honored, that in their very heat of controverſie againſt the Church, they have upon conſideration of ſo many ſhining ſtars, as it were ſtopt their career to give them their due reſpects, be boldly and without fear now ſir-

named fanaticks, in these our last and worst days? what will become of Gospel? if such words as these be not permitted onely, but applauded, farewel all Christianity. But how does this man prove in general, that both themselves, and their orders were fanatical? because Bellarmin *confesses that they were instituted by the inspiration of the Holy Ghost.* Abominable stuff! who can hear it? Let us see then how he fastens fanaticism to each of them in particular. And we may expect here to find some mention of their extreme mortification and penitential life, their chastity and watching, their patience and abnegation of their wills, their prayer and incessant praises of God, their retiredness and silence, their humility and punctual obedience, their sweet and edifying conversation, their profound meditation, extasies and love of God, and pious consummation of their lives at their last hour; and other such like graces which tradition and writings have left unto after ages for our encouragement and pattern.

§. 9. *St. Gregory*, saith he, *writes of St. Bennet, that he was a hater of all human learning; that he lived in a cave; that he conquered lust by rolling himself among thorns and nettles, that he drove away by the sign of the Cross*

a

a black devil that disturbed a Monk at his prayers; that when any Monk did eat out of his sight he perceived it, that he discovered Riggo in a Kings habit to be no King; that he knew the secrets of the Divinity; and beheld his sister Scholastica's soul going to heaven. This is all he says of St. Bennet, and he tells it us out of the writings of St. Gregory, one of the best and learnedest prelates that have ever sate in St. Peters Chair. But what St. Gregory delivers in a sober grave discourse, he speaks in a mock phrase, and brings no more of his life unto light, than what himself can laugh at. But first, this is not the hundredth part of St. Bennets life. Secondly, all this put together infers not fanaticism, which is the business we look after. For here is no resisting authority under a pretence of a new way of religion. The Religion of St. Bennet was our Catholick religion, the precepts and counsels, hopes and promises of Gods holy Gospel, wherein he lived himself and bred up all his followers, inviolably. I think Dr. Still notwithstanding his own definition, which he does not himself heed, calls all those fanaticks, who do not, as he does; or do practise that, which he cannot; or have had those gifts from God, which he has not. Otherwise, how should living in a cave, subduing lust by nettles, a power over devils, the

spirit

ſpirit of diſcerning at a diſtance, knowledg of Gods divine myſteries, and the like, ſeem to him any properties of a fanatick. All this if it be true, makes for St. Bennets glory; and no part of it to his diſparagement. His retirement into rocks and caves, his mortification of luſt, and all the reſt are good and glorious. And he hath no leſs a man than St. Paul the great Apoſtle, a companion with him alſo in his diſlike of human learning; who both vilifies it, and gives us as great a caution againſt it, as ever St. Bennet did: the ſame bleſſed Apoſtle, as duſty and dirty in his travels, and careleſs of his outward man, as ever St Bennet could be; however taken, as Dr. Still. here tells us, by countrey people for a beaſt. But let the beaſt be where it will. God ſees not as man ſees. And what is comely in our eyes, is an abomination to that holy one who regards the heart. Saint Bennet is content with his own company of Apoſtles and Prophets, who did the ſame things with him, and had the like gifts; and heeds little any deriſion of Stillingfleets long finger.

§. 10. *Petrus Damianus reports of St. Romwal, that he was hard to learn in his youth, that he took ugly birds to be devils and chaced them away; that he was converted by a viſion of St.*

Apol-

Apollinaris, that he had devils lying upon his legs, and ſometimes bruiſing him in his prayers, that he wept bitterly, when he ſaid Maſs; ſaw Monks going up to Heaven on a Ladder of light: And that St. Bruno and Hugo built the grand Chartreus upon a viſion. This is all he can pick out againſt St. Romwall and St. Bruno, to prove them fanaticks; that is to ſay mad men: for I cannot tell what elſe he ſhould mean. Nor can any one perceive by his phraſe of ſpeech, whether he relates theſe few things of them (or thoſe of St. Bennet) as things he believes to be true, or which he thinks to be falſe. If falſe, then Peter Damian Writer of their Lives is the fanatick, and not St. Bruno or Romwall: If true, then Dr. Still. is the fanatick, and not Peter Damian. For what blame is it in any, either to be hard to learn in youth, or to ſee devils if he did ſee them, or to be converted by a viſion, or to weep at Maſs, or the like: where lyes the fanaticiſm of this buſineſs? Here is no news of any new religion invented, or any reſiſting Authority under pretence thereof. He that walks all his whole life in the ways of Chriſtian piety, may have ſuch things as theſe happen to him, partly in his youth, and partly in his maturer age. None of theſe things are unuſual or impoſſible, where Chriſtianity odious to evil Angels is practiſed, and

and profeſſed in earneſt. The Religion of theſe men is the ſame one Catholick Faith, that is common to all; though all do not keep ſo ſtrict rules to obſerve it, as they did; nor are all block heads, or hard to learn in their youth; nor have all men devils lying upon their legs, or bruiſing them in their prayers; nor do all weep at Maſs, or ſee Ladders of light, or the like. And whether theſe oppreſſions and apparitions in any one Catholick young or old, be true or falſe, imaginary or real, this cannot make his religion either better or worſe; however the man may be otherwiſe affected, then others of the ſame religion, who are free. If Dr. Still. could but ſee the daily lives of the Camaldulenſian Monks or Carthuſians, from their firſt Founders time, in profound ſilence, auſterity and prayers, he would find there is ſome other thing there to do, then to ſcare Crows.

§. 11. *St. Francis & St. Dominick were the perſons, whom Pope Innocent the third ſaw in a viſion, to ſupport the Lateran Church; hence therefore called the two Lamps,* &c. Surely theſe two men will prove no fanaticks, but grave ſolid Orthodox Chriſtians. For fanaticks pull down Churches but ſupport none. And yet our Doctour will not have it ſo. They muſt by all means be fanaticks too; nay,

nay, the chiefeſt of fanatick and enthuſiaſtick men. *For Cardinal Vitriaco, ſaith he, calls St. Francis an illiterate man; and St. Bonaventure deſcribes him no otherwiſe. His firſt converſion to that ſtrict courſe of life was by viſions, wherein he was ſwallowed up in God: as St. Bonaventure will have it, and his ſoul melted at the ſight of the Crucifix. So tender hearted was he to the poor; that ſometimes he rent off his cloaths, to give them, and ſometimes unript and divided them amongſt them: in all this having no teacher but Chriſt, whoſe voice when he heard from a Crucifix he was beſides himſelf, ſo that people flockt about him as a mad man, and caſt dirt at him; and his own father renounced him before the Biſhop; upon which St. Francis rejoyced now, that he could better ſay Our Father which art in Heaven. In this height of fanaticiſme he made crucifixes in mortar, and preaching to the people pierced their hearts. Then opening the Goſpel thrice, he took the firſt three Sentences for the rule of his Order. He had many extaſies and raptures; and in one of them had a full aſſurance of his ſins remitted. His rule confirmed afterwards by the Pope, he called the book of life and marrow of Goſpel. St. Dominick comes not much behind him. For he had a viſion alſo that God had choſe him and St. Francis, to reform the world and the evil manners of men.* This is what he can cull out of

St.

St. Francis and St. Dominicks life, to prove them both fanaticks and enthusiastick men. And he interlards his narration with much jesting girds of his own, to make it have the more fanatick relish: but all in vain. For though he omit here in a manner all the whole life of those holy and blessed men, as he did before in others; and picks out thence onely such few passages, as he thought he could lash, as he went, with the Scorpions of his bold derision: yet will not this serve his turn. For all that is here reported of St. Francis (the scurrillous manner of his relation excepted) is onely his voluntary poverty, his neglect of humane learning and worldly wealth, his divine visions and entertainments with God, his charity to the poor, his efficacious preaching unto the reformation of evil manners, his rule of life drawn out of Gospel, and confirmed by the chief Christian Prelate: All which things are so far from fanaticism, that they are quite opposite to it. Here is no news of any new invented enthusiastick way of Religion, but on the contrary, a tenour and rule of life drawn out of Gospel, and confirmed by his own Prelate and Ecclesiastical Superiour. The ways of fanaticks & fanaticism are quite contrary to this. Much less have we here any resistance of Authority, but a submission to Authority

and

and an humble expectation of their approbation and licence. He muſt ſurely think our Kingdom of England to be much alienated from the Kingdom of God, if he hope to perſwade them, that love of poverty, neglect of worldly wealth and humane literature, charity to the poor, divine revelations, powerful preaching againſt ſin, melting affections towards God, and a rule of life drawn out of Goſpel is fanaticiſme. He will be a very dull reader, who will not hence conclude, that our twelve Apoſtles were the firſt and chiefeſt fanaticks in the world. And this our wits too much prone to looſneſs and atheiſm will greedily enough, and nimbly infer: and perhaps rejoyce that they have an Atheiſt in Print, to propagate their infidelity. Atheiſm loves not lonelines; but is then moſt ſecure when the company is greateſt.

But it will be here objected, why then did St. Bennet, St. Francis, and St. Dominick make themſelves new rules? Is not this a new religion? Sir, although a Catholick cannot eaſily be ſo ignorant, as to ask any ſuch queſtion as this is; yet becauſe it may be the ſtraw, at which Dr. Still. ſtumbles, who as in this his whole book he ſpeaks like a Child, ſo, for ought I know, he may underſtand like a Child; I ſay therefore, that a new rule is ſo far from a new religion, that the Goſpel

can

can do little good without it: For the counſels and precepts of Goſpel, whereby our ſouls are to be ſanctified, and ordered to our final end, are all general and abſtracted from any circumſtance of time, or place, or meaſure, or manner; to the end, they may be indifferent to the many conditions, profeſſions, and imployments of mankind, in their ſeveral ſtates and ages. Watching, faſting, works of charity, mortification of ſenſuality, continence, repentance, adminiſtration of Sacraments, and the various like good things, commended to us in our holy Goſpel, are ſo preſcribed and counſelled us, that the manner, the when, the where, how often, how long, and other ſuch like circumſtances, without which thoſe rules and counſels cannot be brought down to execution and practice, are not ſpecified. Therefore hath the Catholick Church brought down ſome of theſe things unto individual circumſtances, when ſhe appointed rites and times for Sacraments, ſet holy days for people to meet together in their meditations and prayers, ſet times for faſts, others for confeſſion, others for Communion, ſome for rejoycing in our Lord, ſome for mourning and doing pennance, ſo much and in ſuch a manner, as might well conſiſt with the generality of the Catholick world. But becauſe neither is this ſufficient

for our daily progreſs, unleſs people, conſidering their own particular occaſions, and the lettanees which may occur more in one hour of the day then another, ether ſet themſelves a further rule, for their daily piety and particular ordering of their houſes, or follow the direction herein of ſome wiſer and better man: Hence it is that ſo many rules have iſſued forth in the Chriſtian world; by which ſome people have governed their own private houſes, accommodating them in the beſt wiſe they could unto their affairs; and others have quite retired out of the world, to ſerve God more perfectly all their life, according to this or that approved rule, in a more full obſervance of it under Monaſtical obedience. This is the motive nature and end, of ſo many rules in the Church of God; whereof ſome ſuit beſt with one complexion, and ſome with another. And all of them tend unto the bringing down of Goſpel unto a conſtant practice. And what Chriſtian ſoever ſets himſelf no ſuch rule, nor follows any, muſt needs live a looſe and careleſs if not a wicked life, although he ſhould have the whole Goſpel by heart, and be able to ſpeak it all without book.

If the exact lives and pious rules of St. Bennet, St. Francis, St. Dominick, St. Baſil, St. Bruno, St. Romwall, and ſuch like men,

were printed together in our English tongue, with the pictures of their Religious men, met together either in their Refectory, Schools or Quire; this one sight would I am confident more move my good Protestant Country-men, who are daily abused with Ministerial lies against us, then any one book of controversie can do. I will only set down here the one rule of St. Francis, according to which his religious disciples are regulated all their life time throughout the world; whereby either your self, Sir, or any other may judge whether he be worthily called either fool or fanatick.

St. Francis his Rule.

Chap. 1. THe rule and life of Fryar minours is this; To observe the holy Gospel of Jesus Christ our Lord; living in obedience, without property of goods, and in chastity. Brother Francis doth promise obedience and reverence unto Bishop Honorius his Lord, and to his Successors Canonically installed, and to the Roman Church. And be other Fryars bound to obey Brother Francis and his Successors.

Ch. 2. If any shall be willing to take this life,

life, and shall therefore present themselves to our Brothers, let them be sent to the Provincial Ministers, who may only, and none besides them, have power to admit them. The Ministers must be diligent to examine them about Catholick Religion and Church Sacraments. And if they believe these things, and will faithfully confess them, and firmly observe them to the end, and either have no Wives, or those Wives if any they have, are entered into Monasteries, or by the authority of the Bishop of the Diocesse are dismist, a vow of continence now solemnly made, and their said Wives be of that age, that there can arise no suspicion of them: let the Ministers then speak unto them the word of holy Gospel, that they go and sell all their goods, and bestow them upon the Poor. Which thing if they cannot be able to do, their good will in this part may suffice: And let the Brothers beware, and their Ministers too; that they be not solicitous about the temporal goods of these men: that they may freely dispose those things of their own as our Lord shall inspire them. And if Counsel be required the Ministers have leave to send them unto some men fearing God, by whose advice they may bestow their goods upon the Poor. After this they may grant them their vest of probation, namely two tunicks with-

out a capuce, and a girdle and drawers, and a caparoon down to the girdle; unleſs the Miniſters ſhall otherwiſe think fit according to God. After the year of probation is ended, let them be received unto obedience, promiſing ever to obſerve this life and rule. And in no wiſe ſhall it be lawful for them to go out of this religion, according to the command of my Lord our chief Biſhop: becauſe according to Goſpel, no man putting his hand unto the Plough, if he look back is fit for the Kingdom of God. And thoſe who now have promiſed obedience, let them have one tunick with a capuce, and another without a capuce, ſuch as will have it. And thoſe who are urged by neceſſity may wear ſhooes. But let all our Fryars be cloathed with courſe Garments, and they may mend them with Sack-cloath, or other pieces on Gods bleſſing. All whom I do exhort and admoniſh, that they neither deſpiſe nor judge men, whom they ſhall ſee cloathed in ſoft and coloured raiments, to uſe finer meats and drinks, but let every one of them judge and deſpiſe himſelf.

Ch. 3. The Clarks muſt ſay the divine Office according to the courſe of Roman Church, the Pſalter onely excepted, out of which they may have Breviaries. But Laimen are to ſay four and twenty times, *Our Father*,

ther, &c. for their Matins, for Lauds five; for prime, tierce, sext & none, for each of those hours seven; for Vespers twelve: for Compline seven: and pray for the dead. And all are to fast from the Feast of all Saints unto Christmas day. But as for the holy Lent, which begins from Epiphany unto fourty days after it, which our Lord by his own holy fast hath consecrated, those who voluntarily will fast it, Gods blessing be upon them: and they who will not, let them not be tied to it. But the other Lent, from Ashwednesday unto Easter day, let them all fast that. Other times, excepting Fryday, they need not fast. And in times of manifest necessity, let no brother be tied to corporal fasting. And I counsel admonish and exhort my brothers in our Lord Jesus Christ, that when they chance to walk through the world, they do not wrangle nor contend with words, nor censure other men; but be meek, peaceable, modest, gentle and humble, civilly speaking unto all men, as becomes them. And they ought not to ride, but in a manifest necessity and urgent weakness. In what ever house they enter, let them first say, Peace to this house: and let them according to holy Gospel eat what is set before them.

Ch. 4. I do firmly command all my brothers, that in no wise they receive Money or

Coin, either by themſelves immediately, or by another perſon interpoſed. And for the neceſſities of the ſick, or the cloathing of brothers, the Miniſters only and the Controlers may by their Spiritual friends take ſpecial care, according to places and times and coldneſs of countries, as they ſhall find expedient for their need: this ſtill provided, that as it is already ſaid, they receive no money nor coin.

Ch. 5. Thoſe brothers whom our Lord hath given the gift and ſtrength to work, let them labour faithfully and devoutly; yet ſo, that idleneſs our ſouls enemy being kept out, they extinguiſh not the ſpirit of holy prayer and devotion, unto which all other temporal things ought to be ſtill ſubſervient. And for reward of their work, they may take the neceſſaries of body, both for themſelves and brothers, beſides coin or money, and that humbly, as becomes the ſervants of God, and followers of moſt holy poverty.

Ch. 6. Our brothers may appropriate nothing to themſelves, not houſe, not place, not any thing, but as ſtrangers and pilgrims in this world, in poverty and humility ſerving our Lord; let them confidently go for Alms. Nor muſt they be aſhamed, for our Lord for us hath made himſelf poor in this world. This, this is the high towring ſpire of our ſublime

ſublime poverty; which hath inſtalled you my deareſt brothers, heirs and Kings of that Kingdom of the Heavens. It hath made you poor in pelf; but in vertues it hath raiſed you up on high. Let this be your portion, even this poverty which will conduct you unto the land of the living, unto which my deareſt brothers remaining cloſe and wholly fixt, no other thing for the name of our Lord Jeſus Chriſt may you wiſh to have under Heaven for ever. And where ever my brothers are, or meet with one another, let them ſhow themſelves towards one another as domeſticks: and let each one open to the other his neceſſity freely. For if a mother nouriſhes and careſſes her carnal child: how much more carefully ought each one to ſupport and love his ſpiritual brother. And if any of them fall into ſickneſs, other brothers ought to ſerve him, as they would be ſerved themſelves.

Ch. 7. If any of our brothers by the inſtigation of Satan ſhall ſin unto death, for ſuch ſins as it has been appointed among our brothers that recourſe ſhould be had only to our Provintial Miniſters, let the ſaid brother be bound to have recourſe unto them, as ſoon as poſſibly he may, without delay. And the ſaid Miniſters if they be Prieſts muſt enjoyn him a pennance with mercy: if they be not Prieſts,

let them cauſe it to be enjoyned by other Prieſts of the Order, as they ſhall according to God think fitteſt; and they muſt take heed they fall not into wrath, and trouble for the ſin of another; for anger and diſturbance in ones ſelf and others hinder charity.

Ch. 8. All our Fryars univerſally muſt ſtill have one of the brothers of this religion for the Miniſter general, and ſervant of the whole brotherhood: and him they muſt conſtantly obey; and when he goes out of office, an election of a ſucceſſor muſt be made by the Provincial Miniſters and Controllors, in the Pentecoſt Chapter; wherein the Provincial miniſters are bound to meet, where ever it is by the miniſter general appointed: and this once in three years, or in ſome other term of time either greater or leſſer, as by the ſaid Miniſter it ſhall be ordained. And if at any time it ſhould appear to the univerſality of the miniſters Provincial and Controllers, that the ſaid general elect is inſufficient to the ſervice and common good of the brothers, the ſaid brothers, unto whom the election does belong, may in the name of our Lord chooſe themſelves another for a cuſtos; and after the Pentecoſt Chapter, the Miniſter and Controllors may all, if they pleaſe, and it ſeem good unto them, in the ſame year convocate their brothers unto a Chapter in their cuſtodies.

Ch. 9. Let not our brothers preach in the Dioceſs of any Biſhop, where it is forbidden them by him. And let no brother preſume at all to preach unto people unleſs he be firſt examined and approved by the Miniſter general of this Fraternity, and have by him that office of preaching deputed to him. I do alſo admoniſh and exhort all our brothers, that in any preachings they make, their expreſſions be well examined and chaſt, unto the profit and edification of people, denouncing to them vice and vertue, puniſhment and glory, with brevity of ſpeech, for an abbreviated word hath our Lord made upon earth.

Ch. 10. Thoſe brothers, who are Miniſters and ſervants of their other brothers, muſt viſite and admoniſh their other brothers, and charitably reprove them; not commanding them any thing, that may be contrary to their own ſoul and our rule; and the brothers who are ſubj. &c. muſt remember that for God they have denied their own wills; and therefore do I ſtrongly command them that they do obey their Miniſters in all things, which they have promiſed our Lord to obſerve, and are not contrary to their own ſoul and our rule. And where ever our brothers be, who ſhall perceive and know, that they are not able to obſerve the rule

pun-

punctually; unto their Miniſters ought they and may they have recourſe, and the Miniſters muſt charitably and chearfully receive them, and ſhow ſo great familiarity towards them, that they may ſpeak to them, and act as Maiſters to their ſervants; for ſo it ought to be, that miniſters be the ſervants of all the brothers. And now I admoniſh and exhort in our Lord Jeſus Chriſt, that our brothers beware of all pride, vain glory, envy, covetouſneſs, care and ſolicitude of this world, & of detraction alſo and murmuring. And let not the illiterate care to learn letters, but let them heed, what they ought to deſire above all things, to have the ſpirit of our Lord and his holy operation in them, to pray always unto God with a pure heart, and to have humility and patience in perſecutions and ſickneſs, and to love thoſe who perſecute us, for our Lord ſaith, Love your enemies, pray for ſuch as perſecute and ſlander you; bleſſed are they who ſuffer perſecution for juſtice: for theirs is the Kingdom of Heaven, and he who perſevers to the end ſhall be ſafe.

Ch. 11. I do ſtrongly command all our brothers, that they keep no ſuſpicious company or talk with women: and that they enter not into the Monaſteries of Nuns, excepting onely ſuch unto whom a ſpecial licence is allowed by the See Apoſtolick: nor

that

that they be Godfathers to men or women, leaſt by this occaſion any ſcandal ariſe, either of the brothers or amongſt them.

Ch. 12. What brother ſoever by Gods inſpiration ſhall have a will to go amongſt the Sarazens and other infidels, let him demand licence of his Miniſter Provincial. And let not the Miniſters give licence to any, but ſuch as they ſhall ſee fit to be ſent. Moreover I do enjoyn the Miniſters by obedience, that they ask of my Lord our Pape, a Cardinal of the Roman Church who may be governour, protector and corrector of the Brotherhood: that always ſubject to the feet of the ſame holy Roman Church, we may ſtable in Catholick faith, obſerve poverty, humility, and the holy Goſpel of our Lord Jeſus Chriſt, which we have firmly promiſed.

This is the rule of St. Francis, and his gray Fryars, wherein are apparently all the perfect lineaments of a good ſound Catholick Chriſtian; but of fanaticiſme nothing at all. Nor can I poſſibly tell, why he ſhould aſcribe fanaticiſme to perſons wholly Evangelical, reſigned, humble, meek, ſpiritual men; unleſs perhaps becauſe ſome one viſion or other is written, to have happened to one or other of them in their life. And this may ſeem ſtrange and incredible indeed to carnal men, who do never really and heartily converſe

verſe with God: but to others who are as much ſpiritual as they are carnal, it is no ſuch great a novelty; witneſs our holy Apoſtles and Prophets, who had them frequently. I cannot tell whether our Engliſh fanaticks, ſuch I mean as are called ſo, do ever pretend any of theſe viſions; if they do, they are not fanaticks becauſe of their viſions, but becauſe they are pretended only and falſe, and Dr. Still. does neither ſay nor go about to prove that theſe viſions were falſe, or ſo much as that they were frequent and familiar in their life. And if one or other ſuch peculiar viſite from God, either by viſion or revelation may conclude a man to be fanatical, farewel all religion, both Hebrew and Chriſtian, for the founders and teachers of both were familiarly abſort in God, which Dr. Still. derides here in St. Francis, and viſited by him in apparitions, revelations, and viſions continually.

§. 12. Let me, Sir, in this paragraf acquaint you, that when I firſt at your requeſt undertook this work, not much pleaſing to my hand, which uſes a pen with much difficulty, my mind and thoughts were in a manner wholly then taken up, with this one Chapter of the Doctors book, wherein I intended to be moſt copious; not thinking to meet with

with ſuch a multitude of impertinences and falſehoods, as have now ſtopped me at every turn, I muſt therefore be ſhorter then I intended; and do like Whittingtons cat, which ſet down in a houſe ſwarming with mice and rats, could do no more then cruſh the heads now of one, and then of another, all day long, for want of leiſure to eat up any. Some things I thought to ſay of theſe religious founders; and ſome of the orders founded by them. Concerning the founders, I meant firſt to ſet down the miraculous lives of theſe Saints, their profound humility, patience, continence, and poverty, their contempt of this vain tranſitory world, conſiſting notwithſtanding with a moſt cordial affection, reſpect and love, which they bore to all mankind; their continual converſe with the God of ſpirits; their ſtrange joy in contumelies and other injuries, which is a perfection very few can arrive unto in this life; their earneſt aſpirations after the ſight of Jeſus and his Heavenly Kingdom; with their glorious triumphing death. Of all which we have as clear and certain tradition, as if they had lived but yeſterday. And Dr. Still. hath been picking, as it ſeems, amongſt thoſe fragrant relicks, not with any ſpirit of a Chriſtian, either to love or imitate them; but to fill up, like an adder, the venom of his own breaſt,

and

and then to diſgorge himſelf into a book.

2. I had it then in my heart, to diſcover at large the various growth of Saints; neither uniformly anſwerable to one another, nor yet to themſelves in the ſeveral ages of their life: and yet all of them friends of God, and acceptable to him in the courſe and conſummation of their lives. Nor is to be expected, that men incompaſſed with the like infirmities we be our ſelves, ſhould in all the parts either of their whole life, or any one year or month therein be ſtill alike, either devout, or joyous, or indiſturbed. What is born of fleſh is fleſh, inclining to ſenſual things, and unwilling to be reſtrained, ſubject to cold, hunger, and ſeveral infirmities; and therefore averſt from kneeling, faſting, contemplation, eſpecially if it be long and frequent, and ſtill leaning towards its own delight and ſatisfaction. On the other ſide, what is born of ſpirit, is ſpirit; ſtill flying upwards towards the God of ſpirits, in whom is moſt permanent and ſolid bliſſe. And theſe two muſt be allowed ſometimes in us, to ſtruggle and get the maſtery, at leaſt to come to ſuch equitable conditions, that the ballance may hang ſtraight. No man is ſuddenly made naught: neither is holineſs the work of a day; there appears in Corn firſt a ſlender green ſprig like graſs, then a ſtron-

ger

ger blade, then an ear promiſing grain, which comes up at length, if it be helped and not hurt, cheriſhed by ſweet ſhowers and the the Suns vital warmth, and not blaſted with mildew, nor lodged by winds, nor trod down by beaſts. And what is good Corn in the fields, the ſame thing are Saints in the Church: though not one of a thouſand of them is put in the Calender. When any one of them is a child, he ſpeaks like a child, and thinks like a child, and does like a child; and his main perfection then, is obedience, fear and obſervance of his parents, who if they be careful of their children after baptiſm, as ancient Chriſtians were, might ſet them in the right way of a bleſſed life without much trouble. In their youth, they have various properties; ſome blameable, and others innocent, ſome imitable, and ſome to be corrected. St. Auſtin was perverſe in his ways, St. Francis gallant in his converſation, St. Lawrence charitable, St. Bennet pious, St. Romwall fearful, St. Bruno penſative, St. Dominick rigorous, St. Martin devout, St. Gregory ſtudious, St. Nicholas addicted to abſtinence, St. Hilary bent againſt hereſies, St. Anthony inclined to deſarts, St. Thomas to reading, St. Vincent to preaching and the like, with infinite variety. And all of them by light of Goſpel, and rule of life drawn out thence,

thence, and accommodated to their occasions, went on still mending, pruning and perfecting themselves, for Gods favour and further presence, even in their mortal bodies as a Temple upon earth, proceeding still from vertue to vertue, till they all met united at length, in one contemplation, one spirit, one peace and joy in God for ever. And he who thus persevers unto the end is safe; and no saint, till his voyage be wholly ended. Nor is any imperfection in their life, to be attributed unto other original, then their earthly tabernacles, as all ours are. Some of them also, which I must not here omit to speak are fanciful, fearful and scrupulous; as probably was St. Romwall in his youth, and very many good women, amongst whom I may well reckon St. Bridget, Gertrude, Joan of the Cross, and Catherine of Sena, not as if their whole life were so, but because they were once in their life taken notice of, for a notable working of their imagination, about the conception. Those religious women that were governed by Franciscans, fancied Scotus his way truest; the other a Dominican Nun, saw St. Thomas his school was in the right, Whereas indeed they saw perhaps nothing at all in it, nor understood where the difference lay. And all of them were equally then left to themselves in punishment

of

of their buſineſs about affairs, that did no-thing at all concern them; it was not perhaps their own fault ſo much, as thoſe mens, who put theſe impertinent things into their heads, though not perhaps unto any offence to God, yet unto ſome diſturbance, neither uſeful to themſelves nor others. And if thoſe Divines and Doctors, who went about to have the viſions and revelations of the ſaid good women approved, had been truly wiſe, they might have eaſily underſtood, that Gods good Spirit, which inſpires, inlightens and ſtrengthens us in the ways and will of Chriſt our great Lord, never interpoſes in ſubtil curioſities of men. I will ſend you my Spirit, ſaith our Lord; and when he comes he will put you in mind of all things which I have told you. We are then of that good ſpirit to learn, not what Scotus, Aureolus, Aquinas, or Durandus have imagined, but what our ſouls Lord and maiſter the eternal Wiſdom hath revealed, and no more; but men are not uſually ſo earneſt and zealous for God, as they are for their own fancies: they talk and think and contend more now adays, about the thin imperceptible curioſities which they learned in ſchools, then Gods ſaving wiſdom; however, be thoſe ſchoolmen and ſchool-women who they will, even the beſt that any one can make of them; ſure

thence, and accommodated to their occasions, went on still mending, pruning and perfecting themselves, for Gods favour and further presence, even in their mortal bodies as a Temple upon earth, proceeding still from vertue to vertue, till they all met united at length, in one contemplation, one spirit, one peace and joy in God for ever. And he who thus persevers unto the end is safe; and no saint, till his voyage be wholly ended. Nor is any imperfection in their life, to be attributed unto other original, then their earthly tabernacles, as all ours are. Some of them also, which I must not here omit to speak are fanciful, fearful and scrupulous; as probably was St. Romwall in his youth, and very many good women, amongst whom I may well reckon St. Bridget, Gertrude, Joan of the Cross, and Catherine of Sena, not as if their whole life were so, but because they were once in their life taken notice of, for a notable working of their imagination, about the conception. Those religious women that were governed by Franciscans, fancied Scotus his way truest; the other a Dominican Nun, saw St. Thomas his school was in the right, Whereas indeed they saw perhaps nothing at all in it, nor understood where the difference lay. And all of them were equally then left to themselves in punishment

of

of their buſineſs about affairs, that did no-thing at all concern them; it was not perhaps their own fault ſo much, as thoſe men, who put theſe impertinent things into their heads, though not perhaps unto any offence to God, yet unto ſome diſturbance, neither uſeful to themſelves nor others. And if thoſe Divines and Doctors, who went about to have the viſions and revelations of the ſaid good women approved, had been truly wiſe, they might have eaſily underſtood, that Gods good Spirit, which inſpires, inlightens and ſtrengthens us in the ways and will of Chriſt our great Lord, never interpoſes in ſubtil curioſities of men. I will ſend you my Spirit, ſaith our Lord; and when he comes he will put you in mind of all things which I have told you. We are then of that good ſpirit to learn, not what Scotus, Aureolus, Aquinas, or Durandus have imagined, but what our ſouls Lord and maiſter the eternal Wiſdom hath revealed, and no more; but men are not uſually ſo earneſt and zealous for God, as they are for their own fancies: they talk and think and contend more now adays, about the thin imperceptible curioſities which they learned in ſchools, then Gods ſaving wiſdom; however, be thoſe ſchoolmen and ſchool-women who they will, even the beſt that any one can make of them; ſure

I am that all actions of saints are not saintly actions. Those men and women were not dropt out of the Stars, but flesh and blood as we are, and liable to our infirmities; yet are we to admire and love our saints tenderly, because they struggled so bravely through all the many encounters and oppositions of this mortal life, till they came to enjoy the God of Gods in Sion. And what was good or perfect in them, is recorded for our imitation; what was imperfect, they washed away by pennance, Divine contemplation and sufferings; and some also by their precious blood, freely and plentifully shed, for the sake of Jesus, whom they loved unto the end, Gods grace still assisting them in all their ways of holiness and truth.

3. It was then in my thoughts to show in an ample manner, how all the men renowned for sanctity in the world, Elias, Elisha, saint John Baptist, and all the Prophets, our own twelve Apostles and the first preachers of Christ upon earth, were no others then such men as St. Bennet, Romwall, Bruno, Francis, Dominick, even in those very things, whence Still concludes them all to be fanaticks and fools. Saint Paul saw in a vision the secrets of God, which he could never express by humane words; which thing is derided here in St. Bennet, who is said to have known the

secrets

ſecrets of the Divinity. St. Peter had a viſion of a ſheet let down from Heaven by the four corners of it: and ſuch a viſion was that of St. Francis and Dominick ſupporting the Lateran Church. St. Paul was buffeted by an Angel of Satan, which is mockt at as fanatical in ſaint Romwall bruiſed by evil angels. Saint Peter diſcovered Ananias, that he was not what he pretended, diſpropriated of his goods: which is markt as fanatical in St. Bennet, diſcovering the diſſimulation of Riggo, who appeared before him as a King, and was not. Saint Paul melted ſo much with the love of Jeſus, that he no more lived now, but Jeſus lived in him; which is laughed at here in ſaint Francis, ſaid to melt away at the ſight of the Crucifix. The ſame Apoſtle was abuſed all manner of ways, nay even ſcourged and whipt by the Jews his own country-men; which is noted here as a ſign of fanaticiſm in ſaint Francis, when the people derided, and threw dirt at him. Jacob ſaw a Ladder let down from Heaven: flouted here in ſaint Romwall, who ſaw Monks aſcending upon ſuch a thing. Eliſeus diſcerned the ſecrets contrived in the King of Syria's chamber: which is here vilified in ſaint Bennet, ſaid to perceive his Monks when they drunk or eat out of his ſight. Abraham and Daniel, ſaint John Evangeliſt and others, had frequent

revelations and visions of good and bad Angels; the least part whereof is here esteemed ridiculous in saint Romwall and saint Bennet; nay our holy Lord and Saviour tells us many of his own visions, of Nathanael for example seen under his figtree; of Dives and Lazarus perceived in distant places and conditions; of the Angels falling from Heaven like lightning. And we are here to observe, that whatever grace or vertue our Lord had himself, should be dispersed among those who follow him, with a true and upright heart, for of his fulness we all receive, even grace for grace. Whence we may well conclude that saint Francis, Bennet, Romwall, Bruno, and Dominick, were Jesus Christs true servants, by the graces and visions they had like himself; and not that they were fools and fanaticks: except we intend that others, more forward men should by the same topick conclude the like of Jesus Christ himself: and what I pray you Sir, would a prophane Rhetorick what sport would it make upon several words of the Gospel concerning our Lord; for example, Marc. 3. where it is said of him ὁτι ἐξέστη, that he was beside himself. Is not this in our Doctors english to be a fanatick? saint Francis with the rest slighted the world left their patrimonies, went poorly attired, beaten, reviled, scoft at by the world.

world. Were not all the Apoſtles ſuch men? in a mind piouſly diſpoſed theſe things would ſeem glorious, and tranſcending the power of fleſh and blood, either to do or ſuffer conſtantly, through our whole life, without ſome ſpecial aſſiſtance from Heaven. But where God once inhabits, he raiſes above earthly things thoſe holy tabernacles of his, now wholly converſant in Heaven. And ſo much indeed as any man hath of God, ſo much is he like to ſaint Francis and Bennet, to the Prophets and Apoſtles of our Lord, however theſe may appear to carnal eys contemptuous and vile. Fleſh and blood left alone ſeeks eaſe, wealth, fulneſs, honour, and whatſoever is guſtful to our outward ſences or more interiour imagination, reduced into concupiſcence of fleſh, concupiſcence of eyes and pride of life. And he that laughs at the lives of St. Bennet or St. Francis, and the reſt like unto them, can have but little of Gods Spirit in him, if any thing at all. The ſtile of the holy Ghoſt concerning ſuch men is Diametrically oppoſite unto the jeering phraſe of Dr. Stillingfleet. By faith, ſaith holy Writ, Abraham as ſoon as he was called obeyed, to march forth into a place he ſhould inhabite, not knowing whither he went. By faith he removed towards a land promiſed him, into a ſtrange country, and dwelt in tabernacles,

and so did Isaac and Jacob heirs with him of the same promise. For he looked for a City having a foundation, whose builder and maker is God. Thus speaks the holy Scripture, and is not this St. Bennets case as well as Abrahams. Did not he thus march forth out of his father house, thus dwell in the tabernacles of rocks and caves, looking after a City built above in Heaven: and both St. Bennet and Abraham did both of them dye in that their faith, and never returned again from whence they came. Again, by faith, saith holy Scripture Moses, when he was great, refused to be called the son of Pharaos daughter, choosing rather to suffer adversity with the people of God, then to injoy the pleasures of sin for a season; preferring rebukes and taunts, before the treasures of Egypt. Thus did Moses, and is it not the same thing which St. Francis did? St. Francis preferred rebukes and taunts for Christs sake whom he loved, before the pleasure of his fathers house; nay to suffer adversity with Gods peculiar people for that name, he rejoyced to be disinherited by his own father. Moses then and St. Francis were both of them either wise and holy men, or a couple of fools. Holy Scripture goes on thus; others were tortured and racked: others mocked and scourged, bound and imprison-

ed;

ed; stoned and murdered; cast out from amongst men and banished; walking up and down in Sheeps skins and Goats skins, in need and want, in tribulation and affliction, wandering in wildernesses, in mountains, dens and caves of the earth: of whom the world was not worthy, and all these men through faith obtained a good report. Thus speaks holy Writ; but Dr. Stillingfleet has no good report for them, they are all in his phrase and judgment, madmen and fanaticks, and unworthy of the world, whom the holy Ghost judges beloved and divine Heroes, of whom the world is not worthy. And our great Lord at the sight of these exulted in spirit and said, I confess to thee O Father, Lord of Heaven and earth; for that thou hast hid these things from the wise and prudent, and revealed them to babes. So O Father, because it so seemed good before thee.

4. Another thing also did then much run in my thoughts, and it is this, that all the whole History of our Lords incarnation, passion, ascension, is liable to the same kind of derision here used by this Doctor. Nay the whole Gospel, and all the precepts and counsels of Christianity, together with all its threats and promises, are as meer a folly unto a carnal man, that will presume to sport himself with them, as any thing here derided.

Few of those who live in this present age are ignorant of this. Our ears are beaten with such talk familiarly in all places. And the hearer does generally but laugh, and applaud the wit of this prophane orator. For this reason St. Paul to prevent the cavil, acknowledges himself a fool aforehand. Ye do willingly bear with fools, saith he to the inhabitants of Corinth, and take me, if you please, for such another. We are all fools in Christ. And if any one doth seem to be wise among you, let him become a fool too, that he may be wise indeed. I know, saith he again, that the word of the cross is but folly unto desperate forlorn men. But Gods folly is wiser than mans wit. The fooliſh things of the world these hath God chosen, that he may confound the wise; and so hath that holy one ordered his ways and counsels, that by folly he might save the world, which carnal wisdom had undone. These and other things to this purpose speaks that holy man. And what, I pray you, Sir, is greater folly with carnal men, than to pass by injuries insensibly, and suffer our selves to be abused in patience; to divide our goods among poor people, neither of kin to us, nor perhaps known; to disdain this present life; to fly with all caution the delights and pleasures of it; to pant and breath after our last hour;

so

so to mannage all our affaires, as if our Souſ were but a pilgrim in our mortal body, to meditate daily on our latter end; ſtill to abſtract our mind from viſible and corporeal things ready to fly hence out of this priſon unto our God inviſible, our bodies either ſlenderly regarded or wholly neglected, or perhaps chaſtiſed and curbed; that liveing here we may expreſs our Lords death, and dying obtain part of his reſurrection and glory, which yet our eye never ſaw, nor ear heard, nor can our heart conceive what it is. All this which is but evangelical rules and counſels, acted by good Catholicks unto each ones ability, and preached and talked of ſomtimes by Proteſtants themſelves, are derided now by witts of this age as folly and madneſs. And if Dr. Still. do well, they muſt do well ſoo

Fifthly my purpoſe then was to prove, that St. Bennet, St. Francis, and the reſt here derided for fools, were all of them profound judicious men, as any perhaps ever was: and this too, whether they be weighed in the ballance of the Sanctuary, wherin for certain they will carry it; or whether they be compared to the great heroes of the world, who wrought ſo many great things both at home and abroad, in war and peace, without reading any books of pedantick men, looked upon

on by thoſe worthies as things far below them. All the books of the world will never make a fool wiſe, nor will a wiſe man want any thing by the loſs of them, beſides a little paſtime. Subſtantial wiſdom is implanted in the ſpirit of man by his firſt Creatour; and this alone in its great latitude of degrees diſcerns mens excellences. And what comes by reading of books is but like the outward colouring of a wall, which will never make it ſound, if it be rotten before. The holy Goſpell indeed is needfull to the world; becaus it turns the faces of poor miſled mankind from falſe unto true and permanent felicity. But this alſo, if it be uſed only as other books are, to quote places in latin, greek or hebrew, or repeat ſentences without book, or maintain diſpute and talk, makes no man truly either wiſer or better any one jot, then he was before. Goſpell ſo far poliſhes, ſo far ſanctifies, ſo far makes us wiſe, ſo far happy, as we put it in practice and no farther. Human learning, that is philoſophy and languages, which is all that can be underſtood by it, this might theſe Saints both neglect themſelvs and diſſwade it alſo with all their endeavour unto Chriſtians, who looking after a world to come, ought no more in true wiſdom to intangle themſelvs in this, then any other vanities of this tranſitory life. And

St.

St. Paul himself who understood true wisdom well enough, inveighes as strongly against it, as any of these above named Saints, calling it a windy puffing business, γνῶσις φυσιοῖ; the first ruin of mankind, who was therfore carefully forbidden the insipid tree of knowledg, whose fruit fills us up only with wind and sin. And this old mystical precept, St. Paul renews in plain words, when he counsels us, to beware of vain philosophy, that we be not led away and deceived by it, according to the constitutions of men and elements of this world; such as is the philosophy of Aristotle for example, of Plato, Democritus, Pithagoras and such like men, now crept, god wot into our Christian Schools, and there domineering unto our much loss of time, hinderance of devotion, and prejudice of mutual charity. I know they do some good unto the sharpening of our wits, if men could be content with that. But many will not rest here, but even wear out their lives in those empty shadows, that have nothing at all in them either of solidity or substance, nor tend to any thing but discours. There is other learning for Christians, more solid and edifying, more comfortable and useful, more illuminating our hearts, then all this vain literature, which puffs us up, as if we were some great ones, and yet God knows has neither

favour

ſavour in it nor ſuſtinence. And that other was the learning and wiſdom of theſe holy men, who knew how to act and ſpeak like Angels of God. And truly ſo much judgment had St. Francis the verieſt ſimplician of all the five, that men of thoſe times would rather acquieſce to his opinion in any weighty affair or matter of conſcience, then any now either to ſubtil Scotus, or any other of our Schoolmen. His very rule though it ſeem auſtere, is nothing but the very ſublimity of Chriſtian prudence. And ſome other monuments which he left behind him, kept yet amongſt his children, although brief and few, are ſo ſolid and judicious as well as ſweet and pious, that if he were a fool, I know not where to find a wiſe man upon earth amongſt Chriſtians. But it muſt needs add, I think, to his heavenly glory, what made him ſo much exult as yet a mortal on this earth, to be contemned, reviled and contumeliouſly treated here by Dr. Stillingfleet. And ſo let him live with joy in God for ever.

St. Paul diſtinguiſhes a double ſort of wiſdom; one carnal, which is an enemy to God; another ſpiritual, which is at variance with the world. And both of theſe have a vaſt latitude of degrees in ſeveral men. Some are ſo carnal, that they have nothing of Gods

ſpirit

ſpirit in them: and ſome again ſo ſpiritual as if they had no body to look after. Theſe are rare, and thoſe frequent in this world. Others again have ſome part of both the one and the other: and this in a vaſt unſpeakable variety. But he that hath nothing of Gods ſpirit here, ſhall never ſee God hereafter. Who ſowes by fleſh, of fleſh ſhall reap corruption: and he who ſowes in ſpirit, of the ſpirit ſhall reap eternal life. Carnal wiſdom is converſant in carnal things, and ſpiritual wiſdom in things ſpiritual. And according as one walks in ſpirit, ſo he neglects the things of the fleſh; on the other ſide, as he walks in fleſhly deſires, ſo he contemns and vilifies the ſpiritual. For fleſh covets againſt the ſpirit, and ſpirit againſt the fleſh: and theſe two are adverſaries one to the other. The works of the fleſh are adultery, fornication, uncleanneſs, wanton dalliance, idolatry, witchcraft, enmities, ſcolding, emulations, wrath, ſedition, ſects, envy, murder, drunkennes, bankettings, and the like. The works of the ſpirit, Charity, joy, peace gentlenes, bounty, goodnes, faith, meeknes, temperance, and ſuch like. And accordingly we ſee men carnally wiſe, to be crafty, covetous, injurious, leacherous, malitious, envious, contentious, detractours, ſupplanters of their innocent neighbours, proud, contumelious, unheedful

heedful of their pacts and promises, uncharitable, unmerciful, bold, impious, contemners of Gods Law, and fearless of him. But the spiritually wise are silent, peaceable, patient, no contrivers of ill to any, ever thinking of God and their last end, charitable towards all men, suspitious of worldly prosperity, zealous and fervent in prayer, making friends daily of their outward mammon, still breathing after God and his heavenly Kingdom, neglecters of their own bodies, nor making provision for the lusts of it, haters of worldly excesses, still examining and reflecting on their waies, that they be not unjust or evil, ever pruning their passions, and rectifying what they find amisse, humble minded and dying by little and little unto all sensuality, that they may live with God for ever. This is the wisdom of Saints, whom crafty worldly men looking upon as fanaticks and fools make their prey of them, and eat them up as sheep prepared for their table. So that as this true and spiritual wisdom conforming us to our Lord Jesus Christ receives sometimes peculiar visits and priviledges from God; so is it likly to meet with contempt, hunger, nakedness, scourges, and persecutions in this world. And these are the things which Dr. Stillingfleet here derides in these five Catholick Saints: which be either the genuin works

of

of ſpiritual wiſdom; or ſecondly ſome peculiar priviledges conferred from heaven upon it; or thirdly ſome afflictions that do annoy it, either from evil Angels or men. That they fled from their Fathers hous, mortified their fleſh and carnal concupiſcence, retired to rocks and caves, wept at their devotions, neglected human literature; that they were ſwallowed up in God, melted at the ſight of the crucifix, tender hearted towards the poor, covering them ſometimes with their own cloaths, thoſe texts of holy Goſpel for the rule of their life; theſe and ſuch like things are but the connatural operations of divine wiſdom and Gods good ſpirit in them. Secondly, that they perceived angels or drove them away by the ſign of the croſs; that they ſeemed to be beſides themſelves after they had converſed with God in prayer, and unlike unto other men; that they pierced their hearers hearts when they preached and exhorted them; that they diſcerned the diſſimulation and fraud of people who appeared before them, and ſomtimes the evil deeds and counſels of men out of their ſight; that divine viſions were made either to themſelves, or to other men concerning them and their peculiar friendſhip with God; all ſuch things as theſe are but peculiar priviledges of heaven graunted unto ſome ſpecial friends and

lovers

lovers who are wite to God. Thirdly, that they were taken for beasts, derided, scoft, pelted with dirt or stones, whipt, renounced by their parents, buffeted and bruised by angels of Satan, walking in extream hunger and dirty attire, reviled and contumeliously treated; these are but afflictions falling upon them by evil angells and men: and all of them either voluntarily undertaken or voluntarily accepted and entertained, when they fell upon them, for his love and respect, who so suffered and so entered into glory. And the doctour if he were honest and truly wise, would never dare to lay fanaticisme unto Saints, becaus some men here in England, who are according to his own definition fanaticks indeed, pretend some of those things, for which antient Saints were much renowned. He might and ought to remember that these good things bear no part at all in the definition of fanaticisme, but are the very lineaments of evangelical perfection; nor is all evil, which such men do. It is neither wisdom nor honesty, nor so much as a manly behaviour, to deride good or innocent things even in those men, we may by custome and education dislike, Papist, Quaker, or how ever they be called. By these proceedings atheisme spreads its roots in the hearts of those who read such flouts and contumelies,

perhaps

perhaps further than the gibeing author of the libell himself intended. If the doctour, who by his little parcels of story endeavours to render these five great persons contemptible, do believe those relations of them to be true; then must he needs believe also, that the Patriarchs and Prophets, Apostles, Martyrs, and all the Saints of God so esteemed hitherto, were all mad men and fanaticks. If he believe them not, but judg them false relations, then is he a mad man himself, to conclude them fanaticks by that which never was. So that be the stories true or false, the doctour will be thought either unwise or impious, which he pleases,

These worthy Sir are the five thoughts, wherewith my mind was then wholly taken up, before I put my Pen to paper: which now, too much tired already with his many impertinencies and falshoods, I can but only mention. And I wish with all my heart, that the doctour had so moderated and guided his words, that neither his own Prelates, nor other grave People of the Land, who cannot but fore-see the dismal event of such wild talk as his is, might not take offence or be scandalized thereat. All our Bishops mouths are now stopt against fanaticks, if the said enthusiasts do derive their pedigree from re-

nowned Saints who by the Bishops authority are put every Year into the Calendar.

§ 13. The things I had to say concerning the Orders and families of these Saints, were yet more and greater, than any I could speak of the men themselves, who lived but a short time in this world. And all this I must also now omit. Only I wish with all my heart, that my countrimen would first think in their mind, what a comely and blessed Land this was, when it was inamelled up and down with so many beauteous tabernacles of religious men, in their several rites and habits chanting the praises of God night and day, with Hymns, Psalms and Canticles perpetually, living in common, chastly and obediently all their days; After this, if they please to consider, the hourly imployments of all these families throughout the day, while they now worked, now prayed, now subdued their bodies with hard disciplines, now wrote out books for the use of posterity, now chanted out Gods praises, met all together seven hours a day in the Quire, and thus ended their lives in the arms of one another, they cannot but applaud that happy society of men thus dedicated to God, and think the Country wherein they live the happier for them. All the many books both greek, latin

tin and hebrew, historians, oratours, and works of antient Fathers, had never possibly been deduced unto our times, had they not been renewed age by age still in several kingdoms by the labour of these religious men, before Printing was invented. Nor had England seen any of these goodly Churches that remain in it to this day, nor yet enjoied those wise and equitable laws, by which this land is still governed, contrived all of them by Catholick Princes, Monks and Bishops. Nor is Catholick religion against the law, as some now think, but with the law and the law with it and for it, and by it, however some superadditional statutes have been contrived of late against that holy antient faith, since the reformation. Thirdly they may consider if they pleas the wondrous convenience of these general granaries in a land, religious foundations I mean, not only in spiritual things, wherin we have good helps and examples all the land over at our own doors; but even in our temporals also. For no sooner was a child born to any man, but he had choice of occasions to provide for him, without any further cost or charges both for his soul and body: which is a benefit so wanted now, that neither high nor low know well now adaies how to dispose of their children. Fourthly, they may call to mind and admire the great

love and respect the Christian world ever had for those holy orders and their founders, unto whose company they flocked continually with exulting hearts. And happy he who could be thought worthy to be admited into their society, even of all ages, states and conditions of men, wherein they profitted some of them unto admirable sanctity and glory: and even the worst and veriest truant among them was yet better, than the wide world would have made him. The one order of St. Bennet received into it twenty Emperours and ten Empresses, forty seven Kings and above fifty Queens, twenty Sons of Emperours, and forty eight Sons of Kings, about a hundred young Ladies daughters to Kings and Emperours, a hundred other Princes and Princesses, Dukes and Dutchesses; Marquesses Earls and Countesses well near two hundred, fifteen Bishops who left their Miters to live in that happy retired life; and others of the inferiour Gentry innumerable. And thus hath this holy order continued, thus lived and flourished now a thousand Years in the Christian world, the resting place of the rich and refuge of the poor. So that all people who lived in those good daies and beheld religious orders, had a contrary judgment of them unto Dr. Stillingfleet who was born but yesterday, and never saw any. Fifthly, the eminence

eminence of learning in all these orders, and the books of all sorts and kinds, that have issued from them, who is able to recount them? No sort of knowledg, no kind of literature has escaped them. The one order of St. Bennet has brought forth fifteen thousand seven hundred Monks, eminent writers and compilers of books. The Academies were all antiently in their Monasteries. At one Abbey in France called Fleury were brought up at once four thousand Students. Their Rabanus set up the School of Germany. Their Alcuinus founded the University of Paris. Their Bede advanced our Oxford University, first renewed by Theodore and Adrian benedictin Monks also. Their Dionysius Exiguus perfected the Ecclesiastical computation. Their Guido made the scale of Musick. Their Silvester invented the Organ. Theirs were Anselmus, Ildephonsus, Bernardus and Rupertus, the four Marian Doctours: and what not? Sixthly, if we please to consider the multitudes of glorious men in these five orders, who had received a double portion of their Fathers spirit, as Elizeus is said to have got of Elias above other Sons of the Prophets; who will then be able to recount the eminent Saints, Confessours, Martyrs, Apostles and Converters of Countries, that have issued out of these

divine Sanctuaries. The one order of St. Bennet has brought forth forty thousand blessed Confessours, above three thousand Martyrs; Missioners and Apostles, so many and powerful, that they have converted no less than thirty Provinces unto Christian faith. St. Bennet himself converted Campania, which had remained Pagan even to his dayes; St. Leander part of Spain; St. Boniface and his companions much of Germany and Hassia; St. Amand, Willebrord, Wilfred, Switbert, with their fellow Monks, Belgium, Holland, Friseland and South Saxony; St. Willehade, Dacia, Gothland and Groonland; St. Kilian and Lambert, the Taxandrians and other Germans; St Lugdurus, Adalbertus and other Monks out of the Monastery of Corbey, Pannonia, Sarmatia, Poland and Muscovy. St. Steven Suecia, St. Bruno Lituania, St. Albo Gascony, another St. Boniface Sclavonia, St. Otho Pomerania, St. Winkelin Wandalia, and St. Austin with his good Monks sent hither by St. Gregory made all our England Christian, wherein we now live. For though our learned and reverend Antiquary Mr. Broughton doth think that St. Austin and his holy Monks brought hither with them the rule of St. Gregory, distinct from that of St. Bennet, yet that is of small concernment to my purpose now in hand;

hand; especially since that rule and all the former rules in our Britany, did unite at last in St. Benners rule, as lesser lights in the body of the Sun. And should I mention the holy Confessors, learned Writers, valiant Martyrs, and vigorous Apostles, all those glorious men in the orders of St. Francis, St. Dominick, St. Bruno, and other such like founders, bright stars now out of our sight, yet shining in a higher heaven, the day would fail me. My voyage is now bent another way. And therefore great Servants of God, spirits inkindled from heaven, brave vertuous hearts raised up even in your mortal pilgrimage above mortality it self, let it suffice I love you. Time will bring forth a better Pen to recount your names in a character more worthy of you than mine is. I must go hence.

By this little Sir we may discern, if the God of this world hath not utterly blinded our eyes, that these holy orders were founded in the wisdom of God and power of God, and not in Stilling fleetisme. For counsels of men come to nought; but what is of God is lasting: as wise Gamaliel discourfed in a councel of the Jewes The order of St. Dominick, St. Bruno, Romwall and St. Francis have been six hundred years in the Christian world; St. Benner almost twice as long;

and yet live. What is of God is powerful of it ſelf, without any worldly helps of force or ſubtilty. What is of God is fervent and vigorous. What is of God, however it may ſeem diſtaſtful at the firſt, becomes dayly more delectable, attractive, and pleaſing. What is of God is zealous of God, loves and bends towards God, thinks nothing hard, nothing tedious, nothing heavy, that is undertaken for Gods cauſe. All time is well ſpent in his ſervice, all difficulties eaſy, all labour pleaſant, all mortification comfortable, all our members too few for his imployment, all the blood in our vains too little to ſhed for his love. And all this fervour and conſtancy, love of God and amiableneſs to men, zeal and vigour, purity and perſeverance were looked upon and approved and imitated to their power by ſuch as lived here in England in the days of holy Catholick religion with all heavenly comfort: however now out of ſight it be all out of mind too; ſo much out of mind, that Dr. Stillingfleet calling it fanaticiſme expects an applauſe for his labour. The grand Turk a great enemy of Chriſtians, when he looked upon poor humble St. Francis (who having come a long journey unto his converſion, made his way unto him by the very majeſty of his countenance and power of GOD that went along with him,

through

through all his Guard and Nobility about him) the grand Seigneur had ſo great a reverence for the man, that diſmiſſing all that were about him, he took him into his cloſet and there converſt with him many hours in private ſeveral times. And thence at laſt he diſmiſt him with ſo much peace and honour, as if he had been not a man but an Angel of God rather, appearing upon earth. And this thing was never done to any in that Court, either before that time or ſince. But the doctour never ſaw either St. Francis, or St. Dominick, St. Bruno, or St. Bennet, or any of their orders: and therfore ſpeaks of things utterly unknown to him according to the malice of his own heart, be the truth what it will. It was once a Chriſtian leſſon in England, that we ſhould ſpeak of the dead nothing but good; and of the living nothing but truth. But he does neither.

§ 14. From hence the author proceeds to a new argument fit as he thinks to prove the Church of Romes fanaticiſme, which indeed ſo exalts her honour, that it proves her the only powerful Judg that does ſuppreſs it. *He tells us then a long and punctual ſtory of ſome diſturbances and hereſies that roſe about three hundred Years ago in the Chriſtian world, who were the chief authors, when and where*

they

they first appeared, how far they spread, what tumults they caused, what Catholick Doctours opposed them, and what Pope at last censured and silenced them. And this was the heresy of the Fratricelli, Begwini, and such like others. And he is so exact in his narration, that he spends almost forty pages in it, thereby to daz'le the Reader, and lead him on so far that he may not reflect upon the impertinence of it. For heresies will rise, and the first uprise of them must needs be amongst some who lived thitherto in the Catholick Church. And if they will not hear and be quiet as the rest are, they will be censured in the end; And this was all the business here. *But the Doctour twits at the Pope, for that he delayed his censure so long, still favouring the Fryars, amongst whom there were some great sticklers in that madness.* Surely Sir it is a part not of prudence only but justice too in any judg, to hear all parties speak, and to defer an extreme sentence, till he see where it is most due. And sometimes the commotion is so disorderly, wild or ambiguous that true prudence will doubt, whether punishment be to be inflicted on this or that side, or perhaps on either; until at least it appear so seasonable, that it may do good. But thus I say; If these men were named, Almaricus, Parma, Oliva, Peter John, Geraldus, Sagarellus, Dulci-

Dulcinus, Hermanus, and other Fratricelli were fanaticks, or their opinions fanaticiſme; then did the Church juſtly and prudently ſo to ſilence them, that they are now no more extant in the world. If they were not fanaticks; then all the Doctours narration is but a tale of Tom Thumb. I can tell the Doctour of another fanaticiſme far greater and of more diſmal conſequence than this, which roſe up in the Catholick Church, but one hundred Years ago, begun, promoted and ſpread over half Europe, by Martin Luther an Auguſtin Fryar, John Calvin a Prieſt, and as I think a Cannon too, Swingius who I am ſure was both, Carolſtade an arch-deacon in Wittenburg, Bucer a Dominican Fryar, Liſmanin a franciſcan, Richerius a Carmelite, Alciat and David George from Tranſilvania, Valentin Gentile from Italy, Caſtalio from France, Peter Martyr and Ochyn from Florence, Alaſco from Po'and, Beza from Burgundy, Servetus from Spain, Melanchton from Germany as if the whole earth had conſpired to caſt forth her dead, unto the infection and ruin of mankind. Theſe had been all Catholick hitherto, and Catholick Prieſts too; And what did they now hold forth, and what did they pretend and teach? a perfect fanaticiſme, here deſcribed by the Doctour; and both the waies of it:

both

both a new enthuſiaſtick way of Religion; and a reſiſting of authority under pretence of it. They would have now no more obedience to their Prelates; which is the very eſſence of fanaticiſme; no obligation to the religious duties, wherein they had hitherto been trained, no reſpect to Church laws, or rules of diſcipline, faſts, or other obſervances. The beſt works were ſins. Reſtitution ſuperfluous. Monaſteries and religious retirement ſuperſtitious. Gods law impoſſible to be kept. No oblation, no altar, no prieſthood any more: And ſuch negatives innumerable. This was their new religion; the maddeſt that ever was broched upon earth, and far ſhort even of Pagan honeſty. And how did they go on? Even with point of pen and force of arms; defying and defaming all Superiority upon earth. They razed and threw to the ground hundreds of fair Monaſteries and Churches, filled all Germany, where the fanaticiſme began, with ruins, perverted England, Ireland, Denmark, Swethland, and all the Iſlands here abouts; and pillaged the whole Kingdoms. This fanatick hereſy was oppoſed by all the learned Catholicks in Chriſtendom, and cenſured, not by the Pope only, but by a general councel of Biſhops gathered together round about, to apply their helping hands; and ſtop the ruin.

ruin. And yet has this one dangerous infection been yet too ſtrong for all indeavour. Other leſſer fanaticiſmes have yielded to the inceſſant care and vigilance of Catholick Prelates. But this of Proteſtants holds out as yet, and ſo will ſtill, till the temptation be removed by the hand of heaven, which turns all mens hearts, when the Hour is fitteſt for it.

§ 15. After this, *the Doctour gives us the ſtory of St. Ignace Founder of the Society.* So contumeliouſly related; that his converſion to a ſtricter life, by reading the lives of former Saints; his backwardneſs to human literature, his patient ſufferings, and travels to and fro, as his pious purpoſes led him, his faſting and meditations, the examinations made of his rigorous courſe of life, and various oppoſitions, his gathering Diſciples and indeavour to have his rule confirmed by the Supreme Biſhop, are all made to ſound conformably either to Don Quixots Romance, or the eſteemed madneſſes of Quakers, who are, ſaith he, at leaſt Grand-children to the founder of the Jeſuits. Truly theſe Quakers either are, or muſt it ſeems be thought, an odd kind of people. They are Benedictins, Franciſcans, Dominicans, Jeſuits; and all within the compaſs of one Chapter.

pter. And yet they profeſs none of all this, nor know nothing of it. But here Sir, you may perceive at leaſt, how eaſy it is to make a pious and ſerious matter to ſound ridiculous or wild by the meer manner of relating it; which is a great and neceſſary caution against the poiſon of ſlanderous tongues. What Maffeius, Ribbadanira, and Orlandius learned Jeſuits write ſeriouſly of that holy man, if not all to his honour, yet no part of it to his diſparagement, this by prophane irony is traveſted into mockery. Thus do Jewes tell the ſtory of our Chriſtianity and its holy founder unto their Children, in ſuch a Stillingfleetian way, that they are made to hate and ſcorn it all their life after. But Jeſuits have too much gravity and wiſdom in them, to be laught out of countenance by a trifling prevaricator. Let St. Ignace be as great a fool as St. Francis, or yet as great as this Author can ſpeak him, yet can he not deny but he has wiſe and grave and learned children, whoſe books have helped him many a time to make up his Sermon. When King Saul began to propheſy, the people wondred at it, and asked one another, *Is Saul alſo among the Prophets?* unto whom another replyed, How came he there? *Quis eſt pater ejus*, who is his father? giving the reſt thereby to underſtand, that his propheſy was not genuin,

genuin, nor likely to be fixt and constant, becaus he was not a Prophet of prophets nor had his spirit from them. So may we contrariwise think of this worthy society of Jesuits, that such a stable gravity and fixed wisdom, as is in them all, must needs be derived unto them from the spirit and statutes of their founder. That is I think a true moral physiognomy which is given us by the Lyrick poet, especially in a continual succession of men. *Fortes creantur fortibus & bonis. Est in juvencis, est in equis patrum Virtus, nec imbelles ferocem Progenerant aquilam columbæ.* But let St. Ignace be never so simple, yet did he ever submit unto his Superiours and Pastours, walking all his daies in Catholick religion, and had his rule of life confirmed by his Prelate; and therfore could be no fanatick, according to the Doctours definition of it. He neither invented any new way of religion, nor yet resisted authority under pretence of it. But I think the doctour gave us that definition of fanaticisme, in the beginning of this his Chapter, only to keep his discourse far enough off, and never to touch it.

§ 16. *The Doctour proceeds now to declare how the very Catholick way of devotion doth promote enthusiasme.* And what think you Sir, doth he speak of here? not one word of our

daily

daily pſalms, hymns, canticles, anthems, ſacred leſſons, doxologies, our Lords prayer or any other devotion preſcribed by the Church, and almoſt hourly in the hands and eyes of Catholick people: not a word of our examination of our ſelves upon our knees, penitential petitions, or other our obſecrations, thankſgivings, deprecations or interpellations for our ſelves and all other good Chriſtian people, for Kings and prelates and all conſtituted in authority over us, that we may live a peaceable and quiet life with all piety and decent behaviour. No mention of all this, which he knows as I perceive by his talking of our Manuels and Breviaries, to be our Catholick devotion; no not one word. What is it then he calls the Catholick way of devotion? Only one ſpiritual book ſet forth by Mr. Creſſy about twenty Years ago out of Father Bakers works, wherin the Doctour finds ſome uncouth hard words which he cannot underſtand: this is that which he calls Catholick devotion: and this is all the way he ſhows that Catholick devotion promotes enthuſiaſme. Have not I reaſon Sir to be weary in following after ſuch a butterfly?

§ 17. He tells us at laſt, *That Papiſts are guilty of reſiſting authority under pretence of religion, which he proves firſt by the principles*

of

of the Jeſuitical party which are deſtructive to government, and Secondly by this that the ſaid party are moſt countenanced in the Court of Rome. But he never tells us what are theſe principles of the Jeſuitical party, nor what this Jeſuitical party is. He only names *Mariana and one or two others who ſhould ſay that a Prince excommunicated loſes his Soveraignty*; For which boldneſs they ſuffered worthily both by their own body and others. Now how this diſcourſe of our Doctour agrees with his purpoſe all this while pretended here I cannot ſee. For it has not ſo much as the colour which appeared in ſome ſort hitherto. His book is intitled *A Diſcourſe of the idolatrous fanaticiſme of the Church of Rome*: but now he tells us of a Jeſuitical party and the Court of Rome. The Society of Jeſuits, a religious grave prudent family in the Catholick Church of God, this I have heard of: and the Church of Rome, or Catholick Church I know. But what is this Jeſuitical party, and what this Court of Rome I underſtand not at all. The Doctour pretended to ſpeak of the Church and her religion, though indeed he hath never come neer it yet. But now he ſpeaks that which hath not ſo much as the ſound of it. A Jeſuitical party and a Court, what are theſe to our purpoſe now in hand? There be parties and as many de-

ſigns, as there be men in this world, although they ſhould be all of one religion; and not all of them, nay not perhaps one in a thouſand directed according to Goſpel or right reaſon at all times, but for avarice rather, ſolicitude of this world, or ſenſuality. Who can mend this? Or whoſe part is it to juſtify ſuch things? No man that defends a religion, can conceive how they may concern him; and he that oppoſes a religion, if he were wiſe or honeſt, would never object them. And as for the Court of Rome, I know no more of it, then I do of the Court of France, Spain or Conſtantinople. I have long ſince been told, that the deſigns of Courts and Courtiers, are politick, high, ambitious, and cloſe. And I have heard again that they are of one and the ſame opinion all over the face of the earth, a high elevated ſecret myſterious way, unknown to us peaſants who are born in ſin, although it go under the name ſtill of that rurall religion which is countenanced in their reſpective Kingdoms. How true theſe things be, and what this way of theirs is I know not, nor do I love to ſpeak of them at all. One part of our duty I think and reſpect towards our Superiours is ſilence, and not to ſpeak at all of them. For we may conclude that God ſubjected all other Creatures unto man, becaus he created them dumb.

dumb. And certainly enough may we imagine that the opinions of Courts and Courtiers are very high, since one can hardly meet any ordinary man, who would not have the whole earth under his command and power, if he could get it: It is not long since we had here threescore thousand of our own Protestant Countrymen armed in the field who held all of them an opinion that the Kings Crown was at their disposal. So they wrote, so they talked, and so they acted. And it is hard to say in what head are the most presumptuous, ambitious, and lofty opinions. And our Doctour himself who so contemptuously treats King Pepin, Charlemaign, and other renowned Kings of the earth, nay all the Catholicks in the world at once, cannot be one of the humblest and modestest of men. Court of Rome, and Jesuitical party, sounds in my ears like a thorough Bass, and treble Violyn playing together; the one strikeing three long humming Notes about the double Gamut; the other descanting theron in short and quicker graces. The Court of Rome I something perceive methinks what it should be, but not what it is: But the Jesuitical party with all its graces, I neither know what it is, nor what it should be. That worthy Society of Jesuits may be considered either according to their religion,

or Schools, or perſonal deſigns. According to their religion they are as other Catholicks be, in the ſame worſhip, ſame Sacraments, ſame Altar, ſame Prieſthood, ſame faith, ſame hope to come. As to their Schools, although they have I believe five hundred Readers of the Chair, and perhaps as many publick defenſions in every three years ſpace: yet did I never hear of any ſuch thing either taught or defended in their Schools, which is here put upon the Jeſuitical party: And yet it is nothing to our purpoſe if it were. But as to the perſonal deſigns of them or any others we can no more dive into them, then into the ſeveral wandering thoughts and purpoſes of men, muſeing daily in London-ſtreets about their affairs. And one man or other thus muſeing amiſs amongſt the Jeſuits, can no more be called the Jeſuitical party, then ſuch a one here in England be termed the Engliſh party. Mariana I am ſure has been ſoundly checkt amongſt them and other Catholicks for his fault here ſpoken of. And if the Court or Courtiers of Rome have any fancy, that they are higher than Kings, and by their excommunication can render them Kings no more, as this Doctour here ſpeaks, this may argue indeed that they are a high minded people. But Courtiers do not walk ſo exactly according to our Chriſtian reli-

religion, that this can prove that vanity of theirs, to be any part of it. Catholick Kings who have been here in England well nigh twenty ſince the Conqueſt, more among the Saxons, and others not a few amongſt our antient Brittains; and the preſent Catholick Kings of France, Spain, the Emperour, German Princes and others have and do all know well enough, that ſuch a fancy is no part of our Catholick religion. Nor did our King *Henry* the Eighth who firſt left it off, expreſs any ſuch cauſe or reaſon for it: The times would be very good and happy if all the words and actions of every particular man were anſwerable to his holy faith. But this is not to be expected in this evil world. And to call that religion which is done or ſpoken contrary unto it, is a very great injury and injuſtice. Our holy religion teaches us to obſerve and obey our Kings and Superiours, as Gods Vicegerents upon earth, though they be Infidels and Pagans, and rather to lay down our lives for them, then ſuffer them to be hurt. And this is nothing but the very law of Nature antecedent to any religion whatſoever; and holds good although there were neither heaven nor hell, nor any reward or puniſhment to come. And what power can any man upon earth have to take that away which he never gave, nor ever had. He that

creates can only annihilate. So long as kings are Catholicks, the Pope prays for them. And if they ceaſe to be ſo, he is nothing to them any more. And yet are they the ſame they were, in all their royalty and power uncontroulably. If the King of France ſhould receive the Garter from our King of England, he is thought to be ſo long his friend, as he is pleaſed to wear it. But if he throw it off, he is King of France ſtill, as much as ever he was. I know not what the Court or Courtiers of Rome may think or ſay in this buſineſs: For what the Doctour here tells us about the Iriſh remonſtrance, is a perſonal buſineſs, and not ſo circumſtanced that one can draw any general concluſion or poſition from it. But if they be only ſo much as ſaid either to have conceived or countenanced any ſuch opinion looked upon by all Catholicks and good Chriſtians upon earth, as ungrounded, falſe and impious, it behoves them I ſhould think, both for the publick good, honour of Catholick religion and their own credit to ſee it cenſured with all ſpeed, that the progreſs of Chriſtianity be not ſtopped by it. For no Pagan King will venture at a promiſe of everlaſting felicity with the hazard of his Crown at the pleaſure of one man whom he never ſaw nor knows. Sure I am if any ſuch opinion had been

been heard of when Christianity was first planted in Kingdoms it had never found footing in this world. And if it be now countenanced, the progress of Christianity is at an end.

I doubt not, but that a Catholick writer may in his controversy about religion, if so he pleas, defend an opinion also of any one or other who has professed the Catholick religion which he maintains. But this is more then any one needs to do. For religion is quite another thing, derived from another authour and original, established in another manner, no less differing from an opinion, then a fixed star in the firmament from the mist or fog arising from the earth. Faith is one known thing, but opinions are innumerable and endless. If the various opinions entertained in mens minds but one only day, in any City of England were all faithfully recorded at night, they would exhibite to a Reader a most prodigious spectacle. Opinions are infinitly various, infinitly changable, infinitely contradictory and absurd in the world. Nor may we doubt but that thousands of them are contrary both to religion and law. Angry rageing men and wanton women, unfaithful servants, and di obedient children, theevs and murderers, cheats and liars, can we think when they act according to

their own disordered passions, that they hold not then an opinion, that in such circumstances it is expedient for them so to do? Wicked sinners hold wicked opinions, be the religion what it will. Gainsay and blame them in their heat; and it will soon appear, that they are stiff and resolved in that their opinion by the very fury of their wrath. And what will not sycophants and flatterers either say or write, to pleas the mind of those on whom they depend, even against their own. Rules of law and religion are fixt and stable and ever the same. But opinions are moveable as water: and never right but when conformable to a right rule of some good law: and how far they are conformable, so far are they right and no more. And therfore it is a madness in any one who undertakes to write against the standard of a religion, to object instead of that, opinions of men. For first one man may have an opinion to day and write it also in a book; and yet few years after, nay perhaps very few days, change his mind. Secondly the opinion of one man may be gain-said by a thousand as wise as he, who live under the same law and religion. Thirdly an opinion in a book is indeed nothing at all in the world, but a meer platonick idea, till it be reduced to some reall existence by circumstances which

which actuate it and make the action really to be: and some opinions are worse then nothing. For which reason all the multitude of opinions which fill up the books of learned Casuists may be exercises of wit indeed; but no guids can they be unto action. The direction of a liveing Oracle and Counsellour who can penetrate all present circumstances, and prescribe by his wisdom on which side is then most of good and least of evil; which is the only rule that directs a wise counsellour what to determin, this only is our guide in doubts. Wherfore the great Princes of the earth recurre not to books in their difficulties, but use the wisdom of their counsel, wise and grave men who must hear all things that can be said on both sides, *hic & nunc*, and ponder them deeply before a judgment can result. And it often happens amongst them, that they will determin in one year that action to be rejected, which was in another time expedient and good, only upon change of circumstances. *It* is in my mind a vain labour to write long discourses about probable opinions as some do. For if we speak of an opinion in a strict sence, an opinion tending to action, and yet separated or abstracted from all circumstances of person, time, place, means, motives, events, and connexions with ill or welfare, which no writer

of

of a book can ſee; ſuch an opinion is nothing at all in the world but a meer fantoſme, more apt to miſlead then ſecure any action of life. And he that goes to a book to learn there, how he is to act in any buſineſs he is about, goes like one blind man to another blind guide to lead him. For this reaſon all antient good Chriſtians ever had their conſciences guided by living Oracles of men; who laying the general rule of religion before them, ſtill gave that for ſafeſt counſel, which all circumſtances conſidered came neareſt to the intent and ſcope of Goſpel. Truly I cannot but grieve to ſee men talk ſo much as they do now adaies, about opinions. For we are to hold nothing but Goſpell and our holy Chriſtian tradition, and no opinions at all in religious affaires. And if opinions do riſe therin, as needs they muſt ſometimes, by variation of circumſtances, that is ſtill to be rejected, which moſt ſwarves from the intent of holy Goſpel, or, (which is all one) hath leaſt in it of good and moſt of ill. Let not only three men but three millions of men hold any thing to the breach of this rule, it is not to be heeded. They who write books of moral actions and conſcience, can know nothing either of the perſon actually concerned, or of the various circumſtances which muſt bring this action into a juſt ex-

iſtence

iſtence(let them in their abſtracted aery problems ſay what they pleaſe) nor innumerable events therof; although there be ſome opinions that no circumſtance can juſtify. Nor do Catholick Kings and Princes ever heed at all, what people talk in their Schools and Academies, unleſs it proceed to action. If any do act well, he has peace: and if any do ill, death is at his door, however opinions go. But of this enough. Doctor Still. threatens us here with a more accurate examination of theſe things from the authour who wrote againſt the *Apology for Catholicks*. I know not who that Authour is. But I can tell him thus much, that the right honourable Authour of that charitable Apology ſtands now actually ready with his Pen in hand to entertain him as he hath once already done. And that Proteſtant writer will find him ſtill a *main* ſtrong *Caſtle* not to be blown down, or ſo much as ſhaken by his impertinent waves. All after ages ſhall make honourable mention of that noble man, when his adverſary ſhall be ſwallowed up in the deep of oblivion Not only Catholicks but many worthy Gentlemen even amongſt our Proteſtant countrymen have grieved in their hearts to ſee us lie open to ſo many grievous defama ions of men. But this noble Perſon ventured to ſpeak and write an *Apology* for us. And if

no

of a book can ſee; ſuch an opinion is nothing at all in the world but a meer fantoſme, more apt to miſlead then ſecure any action of life. And he that goes to a book to learn there, how he is to act in any buſineſs he is about, goes like one blind man to another blind guide to lead him. For this reaſon all antient good Chriſtians ever had their conſciences guided by living Oracles of men; who laying the general rule of religion before them, ſtill gave that for ſafeſt counſel, which all circumſtances conſidered came neareſt to the intent and ſcope of Goſpel. Truly I cannot but grieve to ſee men talk ſo much as they do now adaies, about opinions. For we are to hold nothing but Goſpell and our holy Chriſtian tradition, and no opinions at all in religious affaires. And if opinions do riſe therin, as needs they muſt ſometimes, by variation of circumſtances, that is ſtill to be rejected, which moſt ſwarves from the intent of holy Goſpel, or, (which is all one) hath leaſt in it of good and moſt of ill. Let not only three men but three millions of men hold any thing to the breach of this rule, it is not to be heeded. They who write books of moral actions and conſcience, can know nothing either of the perſon actually concerned, or of the various circumſtances which muſt bring this action into a juſt ex-

iſtence

iſtence(let them in their abſtracted aery problems ſay what they pleaſe) nor innumerable events therof; although there be ſome opinions that no circumſtance can juſtify. Nor do Catholick Kings and Princes ever heed at all, what people talk in their Schools and Academies,unleſs it proceed to action. If any do act well, he has peace: and if any do ill, death is at his door, however opinions go. But of this enough. Doctor Still. threatens us here with a more accurate examination of theſe things from the authour who wrote againſt the *Apology for Catholicks*. I know not who that Authour is. But I can tell him thus much, that the right honourable Authour of that charitable Apology ſtands now actually ready with his Pen in hand to entertain him as he hath once already done. And that Proteſtant writer will find him ſtill a *main* ſtrong *Caſtle* not to be blown down, or ſo much as ſhaken by his impertinent waves. All after ages ſhall make honourable mention of that noble man, when his adverſary ſhall be ſwallowed up in the deep of oblivion Not only Catholicks but many worthy Gentlemen even amongſt our Proteſtant countrymen have grieved in their hearts to ſee us lie open to ſo many grievous defama ions of men. But this noble Perſon ventured to ſpeak and write an *Apology* for us. And it

no

no man ſhould be valorous, truth now kept under lock and key for a whole hundred years, would never appear, as it is, and in its own ſhape.

§ 18. Sir one miſtake of mine committed in my firſt packet, wherin I told you that this piece of Fanaticiſme was Doctour Stillingfleet's own proper invention, *I* muſt here revoke. For it is not ſo. *I* wondred indeed, that in his arguments againſt the Church of Rome, ſet down in the begining of his book, wherin is mention made of that Churches *I*dolatry, hinderances of a good life, and diviſions, there was not there any one word of Fanaticiſme which here fills up a whole chapter in his book, compiled as himſelf ſpeaks in defence of thoſe arguments. But *I* was inlighten'd in this my doubt by a meer chance. For meeting with a Proteſtant Stationer, *I* asked him if he ever heard of an Authour called *Foolis* or *Foulis*, who is quoted once or twice by Doctour Stillingfleet. O quoth he preſently, *Foolis is an aſſe, he printed laſt year an eccleſiaſtical hiſtory, wherein he ſays that Papiſh Saints were fanaticks. I had the book, but threw it out of my ſhop: It is ſold now up and down the ſtreets for waſt paper.* I conſidered then with my ſelf, that the Doctour's arguments were made as himſelf ſpeaks, two

Years

Years ago: this his book in defence of them is but now printed, and Foolis his book a Year ago came forth. My riddle is now out. The Doctour never dreamed of fanaticiſme, till he learned it of Foolis. And yet does he not quote this Foulis in all his Chapter of Fanaticiſme, though he does in another; ambitious it ſeems to have the honour of the invention aſcribed to himſelf alone. Nor is it hard, ſince Foolis his book is become waſt paper, to find out, not the Maſter only from whom our Doctour learned his leſſon of fanaticiſme, but the very chair alſo wheron he ſat, when firſt he learned it; ſith bookiſh men are very apt to peruſe the waſt paper they are then to uſe. But it was a lucky chance for Doctour Stillingfleet. He applied therefore his waſt paper; and ſaying in his heart, Here is a gallant matter for a whole new Chapter in my book, he roſe and tied up his breeches.

TΩ KATHOLIKΩ.

DIVISIONS.

UNto this fifth Chapter I ſhall ſpeak Sir very little: becaus it is wholly paregicall, and beſides his or what ought to be his purpoſe. A Reader who looks upon his book conceives him to ſpeak of diviſions which are contrary to their unity of faith. And yet the Doctour by a multitude of ſtories, which make up this chapter, exemplifies only and declares diviſions that have been in ſeveral times and places, contrary to the unity of affections; in matter of honor, wealth, and power, ſome in Italy, ſome in France, ſome in England, ſome in America, ſome about their School conceptions, ſome about power and juriſdiction, liberty and freedom, and the like. So that all that has happened in the Catholick world the ſpace of a thouſand years, contrary to that peace, humility, love,

love, tendernes, justice, mercy, patience, prudence, which religion requires, so much of it as he found related in Catholick authors to his hand, is the miscellan hodg podg of this his fifth chapter, called Divisions, not ever intended by any of those Catholicks authors unto Dr. Still. purpose, unto which the said stories are wholly improper.

1. *The story of the wars and differences in Italy nine hundred years ago about Church-lands, managed on one side by Charles Martell, King Pepin, Charlemaign, Ludovicus Pius, Lotharius and others, for the Popes right against Emperours and their Lieftennants on the other.* And here by the way we may note that Charlemaign or Charles the great, was a notable champion not for the faith only but for the temporals also of the Roman Bishop. even to his death; which I gave the Doctour notice of, when I spoke of the Councel of Frankford, and himself now here acknowledges it.

2. *The story of the quarrels between Henry fourth Emperour, and Pope Gregory Hildebrand, about an age afterward, and the various troubles inferred upon the said Emperour therby.*

3. *The story of P. Urban and Paschall and others then sitting in the See apostolick; and Emperour Rodulphus, Lotharius, Conradus; and the*

TΩ KATHOLIKΩ.

DIVISIONS.

UNto this fifth Chapter I ſhall ſpeak Sir very little: becaus it is wholly parergicall, and beſides his or what ought to be his purpoſe. A Reader who looks upon his book conceives him to ſpeak of diviſions which are contrary to their unity of faith. And yet the Doctour by a multitude of ſtories, which make up this chapter, exemplifies only and declares diviſions that have been in ſeveral times and places, contrary to the unity of affections; in matter of honor, wealth, and power, ſome in Italy, ſome in France, ſome in England, ſome in America, ſome about their School conceptions, ſome about power and juriſdiction, liberty and freedom, and the like. So that all that has happened in the Catholick world the ſpace of a thouſand years, contrary to that peace, humility, love,

love, tendernes, justice, mercy, patience, prudence, which religion requires, so much of it as he found related in Catholick authors to his hand, is the miscellan hodg podg of this his fifth chapter, called Divisions, not ever intended by any of those Catholicks authors unto Dr. Still. purpose, unto which the said stories are wholly improper.

1. *The story of the wars and differences in Italy nine hundred years ago about Churchlands, managed on one side by Charles Martell, King Pepin, Charlemaign, Ludovicus Pius, Lotharius and others, for the Popes right against Emperours and their Lieftennants on the other.* And here by the way we may note that Charlemaign or Charles the great, was a notable champion not for the faith only but for the temporals also of the Roman Bishop. even to his death; which I gave the Doctour notice of, when I spoke of the Councel of Frankford, and himself now here acknowledges it.

2. *The story of the quarrels between Henry fourth Emperour, and Pope Gregory Hildebrand, about an age afterward, and the various troubles inferred upon the said Emperour therby.*

3. *The story of P. Urban and Paschall and others then sitting in the See apostolick; and Emperour Rodulphus, Lotharius, Conradus; and*

the

the great wars and feuds between them unto the great affliction and misery of mankind.

4. *The story of the Schismes that happened in the ninth age about the election of Popes, wherein successively they deposed, contradicted, judged and censured one another, unto the unexpressable scandall and grief of the whole world.* And all these above named histories are gathered out of Alphonsus Ciaconus, Baronius, Luitprandus, Morinus, Papirius Massonus, Onuphrius, Sigonius, Nauclerus, Sigebertus, Otto Frisingensis, Conradus, Rubeus, Valesius, Sirmondus, Sabellicus, Blondus, Nithardus, Hincmar Guicciardin, Platina all Catholick historians, not one, that *I* know, excepted.

5. *The story of Friars and Monks exemption from Episcopal jurisdiction, and the troubles caused thereby amongst the Clergy, and the instability of Roman Prelates, sometimes confirming and then again recalling those their priviledges.* This happened in the thirteenth age about four hundred years ago: some Doctours defending the said Religious exemptions and priviledges, as St. Bonaventure, St. Thomas, Jacobus, Abbas, Cluniacensis; and some opposing them, as Dr. Saint Amour and the University of Paris, Armacanus, Durandus, Mimatensis, Petrus de Vineis and Ægidius Romanus.

6. *The*

6. *The ſtory of two or three Prieſts here in England about threeſcore years ago, who haveing boarded together at Wisbich with ſome of the Society very peaceably for a time, at laſt fell out and parted with much ſcandal and heats one againſt another.*

7. *The ſtory of Richard Smith Biſhop of Calcedon oppoſed here in England about forty years ago by ſome religious.*

8. *The ſtory of a bitter conteſt between ſome regulars and their biſhop in the Philippin Iſlands, and again in Angelopolis in America about twenty years ago.*

9. *The ſtory of the many differences amongſt the Schoolmen, not to be ended either by Pope or Councels, although one of the contradictories muſt needs be falſe.*

Theſe are his ſtories, ſome of them diſmal enough, and yet all of them *I* think as true, as *I* am certain they are impertinent. And ever and anon the Doctour cries out where is their unity here, where is now their infallibility ſo much talked of! whereas indeed the ſtability of religion and Gods infallible protection of his Church never appeared in greater ſplendour, then it did in thoſe diſmal dark times, when ſuch as ſhould have been Paſtors, proved wild beaſts rather and wolves to deſtroy the flock. For even in thoſe worſt

times, did the Catholick Church most flourish in unity and Christian piety all over the world. And through all these tempests, and many more yet greater, hath this ship of the Church passed on now almost seventeen hundred years; and yet continues. To keep it safe and whole, not only from outward opposition of Infidels, but even from the many inward & domestick scandals, strong enough to crack asunder the very sides of it, and dissipate it into dust, is a power and vertue truly divine, which can proceed from nothing but Gods great favour and love and blessing upon it. We had never heard so much of the power of our Lord Jesus nor known it so well, if a tempest had not rose and indangered the ship. And all that I think can be judiciously gathered from these many dismal stories and miserable scandals, is only this, that in all such distresses and ever we are still to trust in God, and in the vertue of our Lord Jesus Christ, who has promised to be with us even to the worlds consummation. And if he be with us, we shall be well, be what will against us, whether it rise within the Church or fall upon it from without. The Catholick Church must tast all the trials and temptations which may render her conformable to her Lord and head, both from friends and foes. And it is enough

that

that he watches over us who never sleeps, and suffers no more to befall us then will redound to his own glory in the end.

But I wonder much, how the Doctour amongst the many differences and broils here recorded, could omit to relate the differences betwixt the Kings of France and Spain now daily sounding in our ears, unto the sad and woful ruin of so many thousand people. But he is subtle, and thinks perhaps, if he should speak of such publick things now in present action, that every one would be able to tell him presently, that the said discourse is nothing to the purpose, for that the said Kings and their whole Kingdoms are all in a perfect unity of their Catholick faith for all that. And therfore he judges it a wiser part, to hunt farther from home, as foxes do; where ordinary Readers cannot so easily discern his impertinency. If he do speak any thing near our own times, it must be the wranglings of some obscure men unknown to us; if he relate the differences of greater men, they must be such as are far removed off, four, five, nine hundred years ago; and then he hopes that his Reader may not so easily discover his fraud. For the same reason he omits also to speak of the great wars and differences between the hous of York and Lancaster here in England, which brought

with them as diſmal effects, as any here recorded by him; as alſo the Wars of England with France unto the utter depopulation in a manner of that whole Kingdom. And yet did their unity of faith ſtand all the while inviolable. And this truth, becaus it is known to every Reader, therefore will not the ſubtle Doctor make any mention of theſe things. But I cannot ſo well tell, why he ſhould omit the ſtory of the Arrian hereſy, which diſturbed not one Kingdom only, but all the whole Chriſtian world, Europe, Aſia and Africa, ſo far as the very Sun in the Firmament looked upon it. And thoſe differences were indeed about a point of faith (which nothing is here in all the differences related by the Doctor) Secondly, they brought with them unſpeakable moleſtations and damages all the world over, far further then theſe his related differences ever reached: Thirdly, they laſted four hundred Years, whereas moſt of theſe his differences were little and light, and perſonal or national, and none of them ſo laſting as the troubles of Arrianiſm. So peeviſh, obſtinate and ſelf-will'd are men, even againſt all rules of Chriſtian piety and moderation, when concupiſcence and paſſion are once ingaged. And yet was that Arrian diſpute ſo quaint and ſubtile, that the world hardly diſcerns, where

the

the difference lay, which ſo much incenſed all the Catholick Prelates in the world, and ſet in ſuch a deadly fewd ſo many great and holy men on both ſides, who had guided their Flocks before in all tranquillity and peace. But what reaſon ſoever the Doctour had for his omiſſion of this Arrian hereſy, which is more pertinent than any of all his ſtories put together; yet might he not me-thinks have utterly forgot the famous and renowned ſtory of Robin Hood, who was a noble perſon and well beloved of his Countrey: and yet out-lawed by his King who profeſſed the ſame Catholick religion with him, was forced to confine himſelf to woods and deſerts, in much hunger and diſtreſs, and daily dangers of his life. If he had bethought himſelf well, he might have printed here the whole Hiſtory of England and France, Spain and Italy, Germany, Poland and Greece. And it would have made him a fine long chapter. Eſpecially if he had inſerted all the wranglings and law-ſuits, that have happened amongſt Chriſtians in all the ſaid Kingdoms from their firſt converſion, for above a thouſand years, unto this laſt age, when Proteſtancy firſt ſhowed its head. But in all that time, there is not an Authour upon earth, who mentions any wars, any wranglings, any diviſion of Proteſtants. For neither Ceſar

nor Pompey, however mischievous made any troubles before they were born: nor did any writer take notice of those turbulent warriours from the time of Picus first King of the Latines unto their daies; which was little less than the same space of time that Protestants were in a deep silence and peace, all over the whole Christian world, fifteen hundred years. I have no more now to say but dear Sir farewell, and continue still to love and pray for

Your friendly Postillator,

J. V. C.

FINIS.